



THE ISLAMIC BULLETIN

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20TH ANNIVERSARY ISSUE

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THE ISLAMIC BULLETIN

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20 YEARS OF SUCCESS



WELCOME TO THE ISLAMIC BULLETIN!

We are celebrating a milestone and wish to thank our readers for making this success possible. When we started our very first issue, way back in 1991, we never imagined we would come so far. Allah (SWT) has been very generous with our publication and has blessed us every step of the way. We are very excited with so many new additions and developments in the works.

The first new item on our agenda is the new Hajj guide. It is a detailed up-to-date Hajj guide meant to ease the trip for pilgrims making their way to Mecca. This Hajj guide holds a very special place in our heart—we have seen it evolve and translations into 21 languages, including Chinese, Farsi, Spanish, Tagalog, and Tamil make it even more endearing to Muslims throughout the world. We have also included information about the new Mecca metro train, which will transport pilgrims to and from Mecca, Mina, Muzdalifah, and Arafat. This Hajj guide was especially designed for this addition of the Bulletin to assist our readers when utilizing this new Mecca metro train. Just as the Hajj ministry is striving to make improvements in the transportation of their pilgrims, it is also our aim to do the same. That is why we are always striving to improve our readership and update our technologies.

With that thought in mind, we have implemented barcodes for the Islamic Bulletin website. Readers who have an app to scan barcodes will be able to download newsletters, Hajj guides, e-books, and much more. With all of this 'new' technology around us, it is a testament to our mission that we have remained true to our roots. Our main goal for our newsletter has always been, and still remains, to share with our readers relevant and uplifting articles about our peaceful religion.

In this issue we are pleased to bring you so many exciting features. Do you know which president of the United States was first to include a copy of the Holy Quran in his personal library? Well, we didn't know either until after reading the article. Also included in this issue is a fascinating story of a Muslim man who reverts back to Islam. In addition to our regular features such as Cook's Corner, Kid's Corner, Stories of the Sahaba and Quran and Science, our How I Embraced Islam with Rick Fenton is an inspiring story of how an American brother came into Islam.

Like always, we thank you for making the Islamic Bulletin the wonderful publication that it is!

Looking forward to celebrating more milestones together,

The Islamic Bulletin Staff

LETTERS TO THE EDITOR

Dear Editor

Asalamu Alaikum



I wanted to share an exciting release with the readers of the Islamic Bulletin. On August 12, 2011, the U.S. Postal Service issued a new Eid Forever stamp. Forever stamps are always equal in value to the current First-Class Mail one-ounce rate. So if you buy this stamp you will still be able to use it in the future, (hence the name "forever") even if the rates go up. The new background color and calligraphy on this stamp will help customers and postal clerks distinguish the Forever stamp from the original Eid stamp, which was first issued in 2001 with gold calligraphy on a blue background. The Eid stamp is an important stepping stone for the recognition of Islam in this country. Use them for yourselves or gift them to your friends or neighbors and encourage them to use on their greeting cards this season. You can order these stamps online at shop.usps.com. Type "Eid" under Search or call 1-800-stamp24.

Your sister in Islam,
Umm Kalthoum
South San Francisco, CA

Dear Editor

Salam

I have recently read the articles on your website and I really think you are doing a great job and a good deed by letting people know more about Islam. I was touched when I read about the beauty tips for sisters. This website made me feel ashamed. May Allah please forgive me for not praying, fasting even though I reached puberty 4 years ago but thanks to you now I will try my best to follow Almighty Allah's Commands.

Thank You

S. from Uzbekistan.

Dear Editor

Asalamu Alaikum,

I am a Muslim man from Chad. I recently visited China at the invitation of a seminar organized by government officials hoping to establish cooperation and friendship with China. Before leaving for my trip, I was very concerned with maintaining my prayer times as one of my religious obligations. In particular, your website, which looked like it was especially made for me. I found that your Mosque locator and Prayer section are also worldwide, MashaAllah. I really felt that it united Muslims from different countries. I was able to

keep all my prayers and attend the Jumah salat. I also loved your newsletters! Listening to the live radio station "Radio Islam" from South Africa increased my faith while learning about a new country and people. May Allah reward all the people who made this possible and give you the highest level in paradise, Jannah Al Firdous.

Adam

Dear Editor

Assalamu Alaikkum,

I came across your web site and your bulletins and I can tell you I just sit at my desk reading them over and over again.

I wish you could write more often.

Keep it up and may Allah grant you paradise .

Sadiq O Ebrahim Dawood
Quatre Bornes, Mauritius

Dear Editor

Salamu-allaykum, while googling for Quran, I suddenly found the most complete and useful resource for everyone. Your web site is very informative and a pleasure to visit. Jazakumullah. Particularly, it will benefit my kids insha Allah. May Allah reward you. Salaam.

A. Omar
Rome, Italy

IMPORTANT REMINDER

The verses of the Holy Qur'an and the traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Therefore, they should be disposed of in the proper Islamic manner.

ABBREVIATIONS USED

Subhana Wa Tahala (SWT) - May Allah (God) be glorified and exalted

Sallallahou alayhi wasallam (SAW); (or Alayhi Salam) AS; Peace Be Upon Him
PBUH; = In Arabic these salutations are called **Salawat** - (Urdu: Durood)- this expression follows specifically after saying the name of the last prophet of Islam, Mohammad (Muhammed)

R.A.; R.A.A. - Allah was pleased with him/her

Allahu Yarhamu - May Allah pardon and forgive him

Bukhari, Muslim, Sahih, Abu Dawoud, Tirmidhi, Nasa'i, Ibn Majah are the names of the transmitters of the Prophet's (pbuh) Hadith and Sunnah (words and lifestyle.)

NEED TO CONTACT US?

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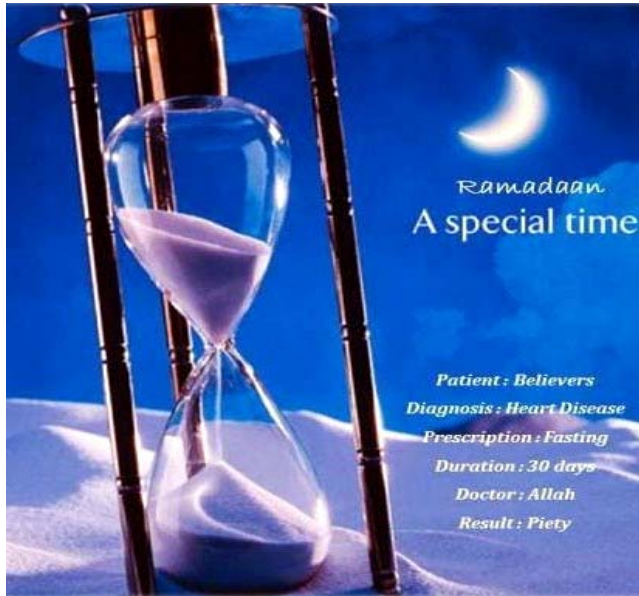
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GIVING UP SINS: AN EASY PRESCRIPTION

There are many, many Muslim brothers and sisters throughout the world who, due to various negative influences and bad elements, find themselves 'de-railed' from *Deen* (Religion). Many others sit on the fence, wanting to enjoy or benefit from both sides of the fence – engaging in sins as well as being practical on certain teachings of *Deen*. However, deep in their hearts is the desire to get back on track, and once again



become good, practical Muslims; to jump off the fence and enjoy the green pastures of Islam.

A standard prescription that I give as a reply is as follows. Alhamdulillah, many who followed through with the prescription have found a whole new life – of peace, happiness, blessings and mercy. Once a believer tastes the sweetness that comes with obedience, there is no desire to return to any form of disobedience. As Muslims, we should:

- Abstain from committing sins, out of love for Allah SWT. He has granted us so much – He has granted us everything and it is the nature of human beings that we love whosoever is kind and generous to us. Then what of Allah SWT who has provided us with everything? The sight, hearing, speech, the organs that are functioning in such an amazing manner, the limbs - all in our service – for eating, drinking, walking, sitting, etc. The gifts of wealth: the clothing, shelter, transport, food, drink, and so many other comforts. We use them all, but do we keep in mind, the Generous Benefactor? Do we give thanks for these bounties or show any appreciation to the Giver?

- Develop the conscious awareness that Allah SWT is always with us: He watches us, He hears us and He knows all and everything about us. We cannot hide from Him and we cannot conceal our actions from Him. Then should we not feel ashamed that in His Presence, we are disobeying Him? Are we not showing ingratitude to the Benefactor, when engaging in sins in His very Presence?

- Ponder over the fact that Allah SWT has blessed us with the gift of sight, hearing, health, wealth, etc. However, what He gives, He can also take away and stated that ingratitude for His Gifts will draw very severe punishment.

- Keep in mind that the angels are also witnesses to all our actions; that the earth is recording our behavior and it is documented in our books of deeds. On the Day of Judgment we will all be held accountable to Allah SWT for the actions and deeds that that we have committed.

- Muraqabah* is meditating on the actions that we have engaged in during the day: We should reflect over our deeds for the day and seek forgiveness for shortcomings and resolve not to take part in reenacting the same bad deeds. We will develop shame and modesty which will make it easy to restrain from *Haraam* (forbidden) things. We should also express gratitude on good deeds and make dua to Allah SWT that we continue to do take part in carrying out those actions.

- Ponder over the fact that the Angel of Death does not give respite. How would it be if while one were obeying the *nafs* (self, ego) in sinful pleasure, the Angel of Death visits and makes the departure not only a disgrace, but returns the human being to Allah SWT at a time when He is extremely angry. May Allah SWT protect us all from death in a state of transgression.

- Death is inevitable – and often, unexpected. No true Muslim would want to be seized by the Angel of Death when Allah SWT is displeased. So many things on the market are instant (instant coffee, tea, noodles, etc.) very much like death. So any sin is too much of a risk in the face of the reality of death. The Hadith is explicit: We will be resurrected on the Day of Judgment as we have died and we will die as we have lived. Would any Muslim want to rise up on the Day of Judgment in sin, for all of mankind to witness what kind of life he led?

Contemplating on the consequences of sinful behavior and putting a little bit of *Mujahada* (effort), which entails 'not doing', will Inshallah result in having our sicknesses are cured.

Together with this:

- Attend the talks of the learned Scholars of Islam whenever possible, and/or listen to recordings of their talks and read their books to benefit from pious, righteous company.

- Make the effort to pray punctually. Men should make every effort to make their Salaah in *Jamaat* (congregation).

- Read good, Islamic literature. Abstain from magazines or books that have filthy and indecent contents and pictures.

- Give up television viewing. ...90% of the content is *Haraam* (forbidden). If a person offers a full glass of clean and pure water, and mentions that there is just one drop of urine, would any sensible person, drink it? Then when the major content of television is *Haraam*, what should then say? When the gaze, heart and mind are consuming and digesting so much of *Haraam* viewing, what else would be the end result except indulgence in the same *Haraam*.

- Lower the gaze from the opposite sex.

- Dress as a Muslim should – A person with this appearance will think a hundred times before engaging in an open sin, when he is being recognized as someone who must be very pious. So this attire and appearance will offer a protection, Inshallah.

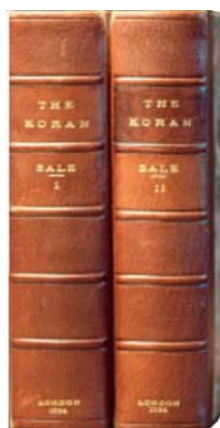
By doing these few things, you have won more than half the battle. And it is not as difficult as Shaytaan and *nafs* whisper and try to pull you off of the right path. A little courage, a little effort and a little sacrifice are all that is required.

May Allah SWT grant us His Love, such that it becomes easy to give up all sins and submit to His Obedience. May He protect us all from the mischief of Nafs and Shaytaan. May He fill our hearts with Love for this beautiful Deen and inspire us in being a practical and good Muslims and be true role-models to our community.

Thomas Jefferson's QUR'AN

WHILE HE WAS A LAW STUDENT, THOMAS JEFFERSON BOUGHT A NEWLY PUBLISHED ENGLISH RENDITION OF THE QUR'AN. WHAT CAN THAT PURCHASE TELL US ABOUT HIM? ABOUT HIS POLITICS, AS AN AMBASSADOR AND AS THIRD PRESIDENT OF THE UNITED STATES. OR ABOUT THE LEGACY OF RELIGIOUS FREEDOM AND PLURALISM THAT HE LEFT TO THIS COUNTRY?

Facing the United States Capitol in Washington, D.C. stands the Jefferson Building, the main building of the Library of Congress, the world's largest library. . . The stately building...is named after Thomas Jefferson, one of the "founding fathers" of the United States, principal author of the 1776 *Declaration of Independence* and, from 1801 to 1809, the third president of the young republic. But the name also recognizes Jefferson's role as a founder of the Library itself...Among the nearly 6500 books Jefferson sold to the Library was a two-volume English translation of the Qur'an, the book Muslims recite, study and revere as the revealed word of God. The presence of this Qur'an, first in Jefferson's private library and later in the Library of Congress, prompts the questions why Jefferson purchased this book, what use he made of it, and why he included it in his young nation's repository of knowledge.



These questions are all the more pertinent in light of assertions by some present-day commentators that Jefferson purchased his Qur'an in the 1780's in response to conflict between the us and the "Barbary states" of North Africa—today Morocco, Algeria, Tunisia and Libya. That was a conflict Jefferson followed closely—indeed, in 1786, he helped negotiate a treaty with Morocco, the United States' first treaty with a foreign power. Then, it was relations with Algeria that were the most nettlesome, as its ruler demanded the payment of tribute in return for ending semiofficial piracy of American merchant shipping. Jefferson staunchly opposed tribute payment. In this context, such popular accounts claim, Jefferson was studying the Qur'an to better understand these adversaries, in keeping with the adage "know thy enemy." However, when we look more closely at the place of this copy of the Qur'an in Jefferson's library—and in his thinking— and when we examine the context of this particular translation, we see a different story.

From his youth, Thomas Jefferson read and collected a great number of books... The collection he eventually sold to the Library of Congress comprised 6487 volumes... Jefferson not only cataloged his books but also marked them. The initials "T.J." were Thomas Jefferson's device for marking his books: On this page, the "T." is the printer's mark to help the binder keep each 16-page "gathering" in sequence, and the "J." was added personally by Jefferson. It is his singular way of marking his books that makes it possible to establish that, among the millions of volumes in today's Library of Congress, this one specific Qur'an did indeed belong to him.

Jefferson's system of cataloging his library sheds light on the place the Qur'an held in his thinking. Jefferson's 44-category classification scheme was much informed by the work of Francis Bacon (1561-1626), whose professional trajectory from lawyer to statesman to philosopher roughly prefigures Jefferson's own career. According to Bacon, the human mind comprises three faculties: memory, reason and imagination. This trinity is reflected in Jefferson's library, which he organized into history, philosophy and fine arts. Each of these contained subcategories: philosophy, for instance, was divided into moral and mathematical; continuing along the former branch leads to the subdivision of ethics and jurisprudence, which itself was further segmented into the categories of religious, municipal and "oeconomical."

Jefferson's system for organizing his library has often been described as a "blueprint of his own mind." Jefferson kept his Qur'an in the section on religion, located between a book on the myths and gods of antiquity and a copy of the Old Testament. It is illuminating to note that Jefferson did not class religious works with books on history or ethics—as might perhaps be expected—but that he regarded their proper place to be within jurisprudence.

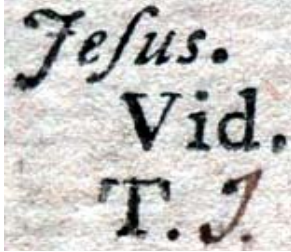
Jefferson organized his own library, and he shelved religious books, including his English version of the Qur'an, with other works under "Jurisprudence," which fell under "Moral Philosophy." "The story of Jefferson's purchase of the Qur'an helps to explain this classification. Sifting through the records of the *Virginia Gazette*, through which Jefferson ordered many of his books, the scholar Frank Dewey discovered that Jefferson bought this copy of the Qur'an around 1765, when he was still a student of law at the College of William & Mary in Virginia. This quickly refutes the notion that Jefferson's interest in Islam came in response to the Barbary threat to shipping. Instead, it situates his interest in the Qur'an in the context of his legal studies—a conclusion that is consistent with his shelving of it in the section on jurisprudence.

Jefferson's legal interest in the Qur'an was not without precedent. There is of course the entire Islamic juridical tradition of religious law (*Shari'ah*) based on Qur'anic exegesis, but Jefferson had an example at hand that was closer to his own tradition: The standard work on comparative law during his time was *Of the Law of Nature and Nations*, written by the German scholar Samuel von Pufendorf and first published in 1672. As Dewey shows, Jefferson studied Pufendorf's treatise intensively and, in his own legal writings, cited it more frequently than any other text. Pufendorf's book contains numerous references to Islam and to the Qur'an. Although many of these were disparaging—typical for European works of the period—on other occasions Pufendorf cited Qur'anic legal precedents approvingly, including the Qur'an's emphasis on promoting moral behavior, its proscription of games of chance and its admonition to make peace between warring countries. As Kevin Hayes, another eminent Jefferson scholar, writes: "Wanting to broaden his legal studies as much as possible, Jefferson found the Qur'an well worth his attention."

"We the General Assembly of Virginia do enact that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer, on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities"(From the Virginia Statute for Religious Freedom, ratified 1786;drafted by Thomas Jefferson in 1777).

In his reading of the Qur'an as a law book, Jefferson was aided by a relatively new English translation that was not only technically superior to earlier attempts, but also produced

with a sensitivity that was not unlike Jefferson's own emerging attitudes. Entitled *The Koran; commonly called the Alcoran of Mohammed*, it was prepared by the Englishman George Sale and published in 1734 in London. A second edition was printed in 1764, and it was this edition that Jefferson bought. Like Jefferson, Sale was a lawyer, although his heart lay in oriental scholarship. In the

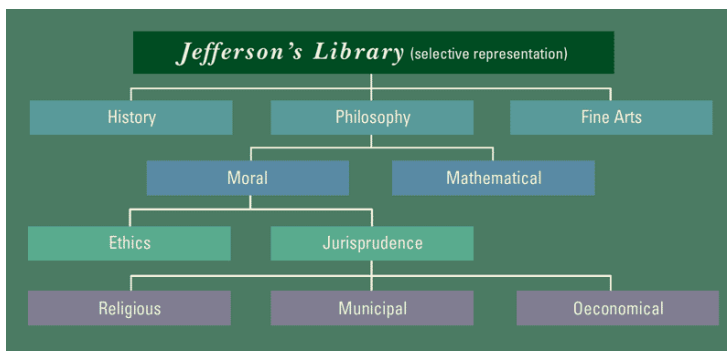


preface to his translation, he lamented that the work "was carried on at leisure time only, and amidst the necessary avocations of a troublesome profession." This preface also informed the reader of Sale's motives: "If the religious and civil Institutions of foreign nations are worth our knowledge, those of Mohammed, the

lawgiver of the Arabians, and founder of an empire which in less than a century spread itself over a greater part of the world than the Romans were ever masters of, must needs be so." Like Pufendorf, Sale stressed Muhammad's role as a "lawgiver" and the Qur'an as an example of a distinct legal tradition.

This is not to say that Sale's translation is free of the kind of prejudices against Muslims that characterize most European works on Islam of this period. However, Sale did not stoop to the kinds of affronts that tend to fill the pages of earlier such attempts at translation. To the contrary, Sale felt himself obliged to treat "with common decency, and even to approve such particulars as seemed to me to deserve approbation." In keeping with this commitment, Sale described the Prophet of Islam as "richly furnished with personal endowments, beautiful in person, of a subtle wit, agreeable behaviour, showing liberality to the poor, courtesy to everyone, fortitude against his enemies, and, above all, a high reverence for the name of God." This portrayal is markedly different from those of earlier translators, whose primary motive was to assert the superiority of Christianity.

In addition to the relative liberality of Sale's approach, he also surpassed earlier writers in the quality of his translation. Previous English versions of the Qur'an were not based on the original Arabic, but rather on Latin or French versions, a process that layered fresh mistakes upon the errors of their sources. Sale, by contrast, worked from the Arabic text. It was not true, as Voltaire claimed in his famous *Dictionnaire philosophique* of 1764, that *le savant Sale* had acquired his Arabic skills by



having lived for 25 years among Arabs; rather, Sale had learnt the language through his involvement in preparing an Arabic translation of the New Testament to be used by Syrian Christians, a project that was underwritten by the Society for the Promotion of Christian Knowledge in London. Studying alongside Arab scholars who had come to London to assist in this work, he acquired within a few years such good command of the language that he was able to serve as a proofreader of the Arabic text.

"In this Qur'an, We have put forward all kinds of illustrations for people, so that they may take heed—an Arabic

Qur'an, free from any distortion." That quotation from Surah 39, Verses 27-28, of the Qur'an was rendered into English by Muhammad A. S. Abdel Haleem, Professor of Islamic Studies at the School of Oriental and African Studies in London. It emphasizes a basic yet far-reaching fact about the holy book of Islam: It was received and recorded in the Arabic language. Muslims believe that the Qur'an is inseparable from the language in which it was revealed, and for this reason, all Muslims worldwide recite it in Arabic, even though today the vast majority of Muslims are neither Arabs nor native speakers of Arabic. Many Muslims also regard the eloquence of the Qur'an as evidence of its divine provenance. A popular story recounts how, in the time of Muhammad, the most famous poet of Makkah converted to Islam after reading one of its verses, convinced that no human could ever produce a work of such beauty.

Sale turned from translating the holy text of Christians into Arabic to rendering the holy text of Muslims into his native English. Noting the absence of a reliable English translation, he aimed to provide a "more genuine idea of the original." Lest his readers be unduly daunted, he justified his choice of fidelity to the original by stating that "we must not expect to read a version of so extraordinary a book with the same ease and pleasure as a modern composition." Indeed, even though Sale's English may appear overwrought today, there is no denying that he strove to convey some of the beauty and poetry of the original Arabic.

An inscription inside the Jefferson Memorial in Washington, D.C. quotes Jefferson's 1777 statute on religious pluralism that inspired the constitutional right that "no religious Test shall ever be required as a Qualification to any Office or public Trust."

Sale's aspiration to provide an accurate rendition of the Qur'an was matched by his desire also to provide his readers with a more honest introduction to Islam. This "Preliminary Discourse," as he entitled it, runs to more than 200 pages in the edition Jefferson purchased. But did reading the Qur'an influence Thomas Jefferson? That question is difficult to answer, because the few scattered references he made to it in his writings do not reveal his views. Though it may have sparked in him a desire to learn the Arabic language (during the 1770's Jefferson purchased a number of Arabic grammars), it is far more significant that it may have reinforced his commitment to religious freedom. Two examples support this idea.

In 1777, the year after he drafted the Declaration of Independence, Jefferson was tasked with excising colonial legacies from Virginia's legal code. As part of this undertaking, he drafted a bill for the establishment of religious freedom, which was enacted in 1786. In his autobiography, Jefferson recounted his strong desire that the bill not only should extend to Christians of all denominations but should also include "within the mantle of its protection, the Jew and the Gentile, the Christian and Mahometan [Muslim], the Hindoo, and infidel of every denomination."

This all-encompassing attitude to religious pluralism was by no means universally shared by Jefferson's contemporaries. As the historian Robert Allison documents, many American writers and statesmen in the late 18th century made reference to Islam for less salutary aims. Armed with tendentious translations and often grossly distorted accounts, they portrayed Islam as embodying the very dangers of tyranny and despotism that the young republic had just overcome. Allison argues that many American politicians who used "the Muslim world as a reference point for their own society were not concerned with historical truth or with an accurate description of Islam, but rather with this description's political convenience."

"The style of the Koran is generally beautiful and fluent, especially where it imitates the prophetic manner, and scripture phrases. It is concise, and often obscure, adorned with bold figures after the eastern taste, enlivened with florid and

Continued on page 25

MUSLIMS FINDING ISLAM IN AMERICA

I came to the United States from the Middle East in the 70's. I already had two of my brothers living in America so naturally I wanted to join them and live 'the good life.' I remember being so excited that I would have a chance to make it rich; unlike the simple, poor life that I had been accustomed to. I come from a large family and although there was much love



and happiness in the home, I was young and wanted the wealth to buy material things. So, I came to Denver, Colorado and worked hard and saved my money.

I eventually opened a big night club in Denver called Ali Baba and the 40 Thieves. I was on top of the world with my new business. I excitedly remodeled my nightclub, spending a great deal of money to include a huge dance floor, a stage for belly dancing, a bar, and a restaurant.

Business was doing very well and my nightclub attracted many people from the Middle East. Once, a very wealthy Middle Eastern was organizing a private party and requested that Nagwa Fouad, a popular Egyptian singer, be brought over to perform for him. I told him he must be crazy; that would take a lot of money to do that. He told me that money was no object and that he would pay to see this singer perform live. Sure enough she, along with her entire group which consisted of 12 dancers, 35 musicians and singers, a choreographer, a costume designer, and a makeup stylist/hairdresser were brought from Egypt for this one grand party.

To be perfectly honest, I was quite happy with my lavish lifestyle. I was married, happy, and making a very good living. I was not thinking about my Islamic responsibilities, nor was I thinking about what I should be doing to gain Allah's pleasure.

So, I was going about my busy life preparing for another evening at my nightclub. To my shock, a group of men, who were all dressed in long, Islamic-styled clothing, came into my nightclub. Even though they didn't look like the kind who would come to a nightclub, I told them that the club wasn't opened yet and to come back later. They told me that they did not want to come to the nightclub but instead were here to see and talk to me. I couldn't imagine what they had wanted to speak to me about; there was nothing I wanted to talk to them about. Who told them about me or how they came to know of me was anyone's guess. Anyway, they came to my night club and I was literally shocked. It was the first time I had encountered men dressed in long, white flowing robes. I mean, this was America, not the Middle East. The way they were dressed was overwhelming. And they came with a strong message. Of course they spoke to me about Islam, a Muslim's duties to Islam, the importance of prayer, etc. Although all of the Brothers were so inviting and kind, I really did not feel comfortable talking to them. I mean, I knew what they wanted to talk to me about and I really did not want to listen. I remember one brother, Sheikh Mabruk, *Allah Yarhamhu* (May Allah have mercy on his soul), who did most of the talking. Anyways, he could tell that I was a

bit uncomfortable so he invited me to go to the masjid with them. I said fine, that after closing tonight, I would meet them there. Frankly, I really didn't want them hanging around the nightclub because I thought it wouldn't be very good for customers to see these guys hanging around the place. I didn't want these guys ruining my business.

After closing the nightclub at 3 or 3:30 am, like I had promised, I went straight to the masjid, which was not a masjid but a small house. I didn't think anyone would be awake. When I walked in the room, I remember seeing Sheikh Mabruk reading a book. When I said "Assalamu Alaikum," he got scared and dropped his book. Sheikh Mabruk was so happy to see me; he hugged me. He made tea for me and we proceeded to drink tea and talk about many things. Soon it was time for Fajr salah. He did not ask me to join the salah, but instead told me to finish drinking my tea and that he would come back to join me after salah. Sheikh Mabruk led the prayer and about 20 people came to pray. I still remember the first ayah which was read many years ago:

"Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful." (Quran 25:70)

I had never experienced anything like it before. In front of me, I saw a restroom and made wudu. I then joined the prayer. In the second rakat, the ayah was so powerful:

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is Forgiving, the Merciful." (Quran 39:53)

When the Sheikh finished his salah, he saw that I had prayed. A big smile came across his face. I too felt very good inside. After so many years, this was the first time I prayed. As I was driving



home, I was pondering over what had happened. Tears began streaming down my face. I went home and tried to go to sleep but I was still thinking. This experience left a huge imprint on my life.

My passion for my business had begun to diminish. I no longer was feeling the same drive that I had once felt and I had begun to lose interest. I felt heaviness in my heart and a nagging feeling of different emotions, like sadness, guilt, and anxiety. My wife saw me in this distressing condition and she thought I was sick.

Probably the most shocking was that I no longer was interested in ways on how to boost my business. For example, I used to have a Happy Hour in my nightclub, typically in the late afternoon between 4 PM and 7 PM; I no longer wanted to go. I had also been the one who was always in charge of everything at the nightclub. From making sure the speakers were working, the lighting was all set, the stage was looking good, the music was ready, the dancers well versed, I was the one who made sure that everything was running on schedule. I no longer enjoyed my work, nor did I feel in the mood to even show up at work.

About two weeks after that visit to the mosque, I was in my nightclub staring out the window. The restaurant was slow that afternoon and there were only a few who were dining on lunch. Suddenly, I see 20 police cars surrounding my place. They rushed in and what seemed like a matter of seconds, the police officers handcuff two the men, arrest them, and take their briefcases. I was in shock as to what was happening before my

eyes. Later, I learn that one of the men had 2.5 million dollars in cash in his briefcase and the other had almost the same amount in heroin.

During the 80's, this was one of the biggest drug busts ever. The police then asked for the



owner of the club. I told them that I was the owner, all the while scared to think of what was going to happen next. The police then ordered me to come with them. They informed me that my nightclub had to be permanently closed.

Everything after this was happening like one big blur. I had to go to court and try to keep my nightclub opened. No matter how hard I tried, though, Allah always knows better. He knew that I was ready to make a change and lead my life as a practicing Muslim. As it says in the Holy Quran,

"But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not." (Quran 2:216)

During this time, Brother Mabruk and the others still came to visit me. And I had begun frequenting the masjid more often. I still would not say that I was a perfect Muslim, but I was getting better.

Occasionally I would accompany the brothers when they went to visit other Muslims. Once, I accompanied Sheikh Mabruk and a few other brothers who went to visit a Muslim grocery store owner. That day, the grocery owner, who was apparently in a bad mood, lost his temper and said,

"Why are you bothering me?" and spit in Sheikh Mabruk's face. I was so mad, I wanted to punch him. But the sheikh held me back and cleaned the spit with his hand. He did not use a napkin. The Sheikh told the owner Jazakullah khair that Allah has blessed me with a brother who has 'la illallah illallah' in his heart and we left. Those words had actually had an impact on me. It was heart-welcoming to actually see and witness how important it is for Muslims to visit and remind other Muslims of the importance of salah and other Islamic duties. My life changed after that visit. You can never know what simple act you may do that will affect another person's life.

Sheikh Mabruk had the best personality; I have never met a person who had such qualities like him. In fact, whenever I hear stories of the Sahabah, I always think of him.

When we returned to the masjid I was still mad. I saw the Sheikh making dua, and was thinking to myself, "Good, the Sheikh is making dua that the man's grocery business fails or something terrible."

At maghrib time, the store owner came and was looking for Sheikh Mabruk. When I saw him, my blood was boiling. I said this is my chance to take care of him, but Sheikh Mabruk stopped me. What happened next made me realize that there is hope for each of us. The man kissed the Sheikh's head and told him to please forgive him for what he

did. The Sheikh told the grocery owner that he had been making dua for his guidance. As the grocery owner was leaving, he could not find his shoes. Sheikh Mabruk found them, then bent down and placed them on the man's feet. What a beautiful thing that happened before my eyes. To make a long story short, the grocery owner sold his business and moved to Toronto. He now lives a very pious and religious life.

How I began joining and traveling around with these brothers to give dawah was purely accidental. Once I went to the masjid to offer my salah. Visiting there was a group of brothers from Saudi Arabia. Sheikh Mabruk was there, too, along with some of the local brothers. He told me that they were spending forty days traveling around the United States. Traveling around doing what, I asked? He explained to me that these brothers came from Saudi Arabia to help remind the Muslims of their Islamic responsibilities.

All the way from Saudi Arabia, I thought. Now, that was a bit silly. I'm sure they could have found people a lot closer to have done that. Anyways, was there even a need to do this? Wow, what a serious waste of time, money, and loss of work. Something I would never do.

Sheikh Mabruk said to me, "Why don't you spend time with them?" I told the sheikh, "There is no way I can spend forty days." He said that they needed brothers to help drive so how about 3 days. They were going to travel from Denver to Las Vegas, Los Angeles, and then San Francisco. So I told him that I would drive these brothers a portion of the trip, to Las Vegas. My hope was that after driving them, I would stop and do a little gambling. My intention was not to spend time with them but to gamble.

I called my wife and told her that I would be gone for about 3 days—that I would be driving a group of brothers to Las Vegas. To my surprise, she was fine with it. On our way from Denver, one brother sitting behind me was reading Surat Yasin from the Quran the entire way.

After arriving in Las Vegas, we prayed fajr, ate breakfast, and rested in the masjid. At dhuhr time, one of the local brothers came and invited us to rest in a room of a local motel. The owner was a Muslim and he had a motel connected to a small casino. Many of the customers were Middle Eastern. Many times, Muslims have forgotten Islam. I sincerely and wholeheartedly wish الهدayah would come to every Muslim. I wish that Muslims would realize the Power of Allah, the connection that one could have with Allah and the feeling of imam (faith) in his/her heart. This is something that every Muslim needs. As practicing Muslims, we should also be well-wishers for the entire humanity. As Muslims, more than anybody else, we should realize that they have a treasure in their hands (Islam) and they should take advantage of it.

So, I went with two of the brothers to visit the Muslims in the casino. Before going in, one of the brothers told me to listen only. Since I was new, and not knowing what to do, I just stood there watching and listening. I was so involved watching a man gamble, I had not noticed that the brothers had moved on to talk to another person. Anyways, while watching this man play cards, the dealer dealt an initial hand of two cards and the guy I was standing behind had a total of 16, so I told him nam nam (stand), "Take no more cards." He turned and looked at me; I was wearing a white thobe like the rest of the brothers. So he told the dealer, "One more card." He ended up losing. I told him, "Didn't I tell you 'nam nam'?"

The man played another turn and took 2 cards. This time his total was 15. So I told him "Take another card," but he refused and would not take another card. His next card was a two. He ended up losing to the dealer. So I asked him, "Why didn't you listen to me?" He said, "*La hawla wa qwata illa billah.*" (Expression said by a Muslim when he is struck with

"Are you a sheikh or a professional gambler?"



calamity, or is taken over by a situation beyond his control). The man asked me, "Are you a sheikh or a professional gambler?" So I told him, "Do you want to win?" He answered "yes." So I said, "Come and talk to 2 brothers about Islam. Then I swear to you that you will come back and win." Instead of telling this man that gambling is prohibited in Islam, I'm telling him to go back in and he will win. The man then joked with me that whatever place I play at, he will make sure to not play against me. When I think about my early days and how far I have come in my religion, sometimes I blush from embarrassment.



After returning to our room, some of the brothers had prepared lunch for the entire group. Another brother brought me coffee the way I liked it, with a splash of milk. They told me that I had a long drive back to Denver, so they wanted to make sure that I ate well. It was at this moment that I felt a complete change in my entire being—a feeling of humbleness engulfed me. I went outside, called my wife and told her I was going to spend 40 days with the brothers. When the brothers wanted to see me off, I told them I wanted to spend forty days with them. They were very happy about this and I had a different intention before I came to Las Vegas, but subhanallah it changed.

We continued on our journey; stopping in Salt Lake City, Los Angeles, and beautiful San Francisco. I started growing a beard, and the brothers commented that my face had so much light. My entire life changed because of these 40 days spent. I now felt peace and tranquility.

When I came back home, my wife was surprised by how I looked, for I had grown a beard. But even more surprising than that were my actions. She couldn't believe that I had changed so dramatically. I was a better husband, more compassionate and caring.

After returning home to Denver, there was a group of brothers who were planning to spend 4 months abroad, visiting India, Pakistan and Bangladesh. They asked me to join them. I was a bit hesitant, not knowing what to expect, but after discussing it with my wife, we both agreed that it was something good for me to do. So, I spent the next 4 months of my life visiting Pakistan, India, and Bangladesh.

These were the best 4 months of my life! I was able to work on perfecting my Islamic qualities and especially becoming punctual with my salah. This was also the time that I reflected on my purpose of life and I became more God-conscious. The atmosphere allowed me to become a better Muslim; all the while contemplating on ways to become a better husband and father. In addition, the Islamic environment enabled me to totally work on bettering myself, listening to the lectures of the different scholars, and very importantly, sharing, talking and learning from my fellow Muslim brothers. The time that I was spending abroad was whizzing by and I had a lot of things to learn. Even though I was aware of many things before, I never really understood my Islamic duties nor did I realize that we, as Muslims, are responsible for the entire Ummah.

Looking back on my life, I am thankful to Allah (SWT) that He has blessed me with His Guidance. For without Allah, we are nothing. After returning from my trip, I became even more successful in business. My two brothers became my business partners and Allah has blessed us with a successful and halal business. Guidance has also come to my two brothers; one of them became more religious than all of us. Alhamdulillah. Since I took Islam back, I feel like Allah (Suhanahu wa Ta'ala – Who is High and Glorious) is in control of my life.... my life feels in control again. I feel like I have Allah's (Suhanahu wa Ta'ala) help now.

It has been many years now since I've found my way back to Islam. Sometimes when people are born Muslim, we tend to take it for granted everything that Islam has to offer.

When I now read different stories of converts and how they came to Islam, I get very touched by their stories. There are so many Muslims today who do not realize the beauty and peacefulness of this religion. We are so eager to search elsewhere and find happiness in other things—whether it be friends, partying, music, drinking, etc. Sometimes it takes something very small; in my case a much needed 'wake-up' call from some Muslim brothers who really cared about helping and reaching out to their Muslim community.

Instead of division into separate groups, we should remember that we are all one Muslim Ummah (community). Each of us has a responsibility of reviving the effort of the Prophet Mohammed (SAW) and reminding the Muslims of their responsibilities and good qualities.

That is why when I am now asked to give motivational talks to our Muslim youth, my message to them is to "fear Allah". By choosing to practice a non-Muslim lifestyle, you are setting a bad example for Islam and Muslims. If the lifestyle you are living is an un-Islamic one, you are paying the price of hurting not just your own life, but you are also paying the price of blocking the hedayah for non-Muslims in this country.

Living my life as an American, I feel obligated to stand up for Islam, and I would hope that other Muslims feel the same way, too. In a Muslim country you are able to kick back; you are a spectator, rather than a person who wants to take charge of things and take the initiative.

BY CHOOSING TO PRACTICE A NON-MUSLIM LIFESTYLE, YOU ARE SETTING A BAD EXAMPLE FOR ISLAM AND MUSLIMS.



America has been a blessing from day one. It gives us freedom of religion, and freedom to practice Islam and to prosper in Islam. America was created by immigrants from Europe who had escaped religious persecution. This is the same scenario for many of the Muslims in America today. They also had to escape their Muslim countries because of fear and persecution. And they found opportunity, compassion, and acceptance in America.

To me, there is no such thing as a foreign country or this and that...everything is created by Allah and everything belongs to Allah. So it is not an ownership, nor a citizenship; wherever I land as a Muslim, it is my country and I work and strive to make a positive difference. I hope that September 11th has not changed that and that there is not a backlash; I hope that it doesn't change the compassion that this country has.

It is important for every Muslim to do their share to spread peace, love, and compassion in the world. Remember the words of Prophet Muhammad (Peace be upon him). Remember the kindness that one should have towards human beings and all living things. Every Muslim, regardless of where they are, should carry this message.

I cannot conclude my story if I do not give full credit to where credit is due. Of course, nothing happens without the will of Allah. And I know that Allah is the best of planners. However, I am also indebted to Sheikh Mabruk (May Allah have mercy on his soul) who so tirelessly and *patiently affected so many Muslims lives*. I for one would not be the Muslim man I am today without his efforts (and other brothers such as him).

It had always been his dream to be buried in Medina. While performing the Hajj, Sheikh Mabruk died in Mecca and was buried in Medina. May Allah have mercy on him.



THE WISDOM IN ISLAM



"Wisdom In Islam" encompasses in its radiant words the true goals that all of us must strive for. Its bounty of mercy, forgiveness and guidance is stunning in its clarity. Imagine using this wonderful guidance on a regular basis? It is important to endeavor to practice and then to invite others to practice these beautiful words of wisdom.

A Bedouin came one day to the Prophet Mohammed (Peace Be Upon Him) and said to him, "O, Messenger of Allah! I've come to ask you a few questions about the affairs of this life and the Hereafter."

Ask what you wish.

-I'd like to be the most learned of men.

Fear Allah, and you will be the most learned of men.

-I wish to be the richest man in the world.

Be contented, and you will be the richest man in the world.

-I'd like to be the most just of men.

Desire for others what you desire for yourself, and you will be the most just of men.

-I want to be the best of men.

Do good to others and you will be the best of men.

-I wish to be the most favored by Allah.

Engage much in Allah's praise, and you will be most favored by Him.

-I'd like to complete my faith.

If you have good manners you will complete your faith.

-I wish to be among those who do good.

Adore Allah as if you see Him. If you don't see Him, He sees you. In this way you will be among those who do good.

-I wish to be obedient to Allah.

If you observe Allah's commands you will be obedient.

-I'd like to be free from all sins.

Bathe yourself from impurities and you will be free from all sins.

-I'd like to be raised on the Day of Judgment in the light.

Don't wrong yourself or any other creature, and you will be raised on the Day of Judgment in the light.

-I'd like Allah to bestow His mercy on me.

If you have mercy on yourself and on others, Allah will grant you mercy on the Day of Judgment.

-I'd like my sins to be very few.

If you seek the forgiveness of Allah as much as you can; your sins will be very few.

-I'd like to be the most honorable man.

If you do not complain to any fellow creature, you will be the most honorable of men.

-I'd like to be the strongest of men.

If you put your trust in Allah, you be the strongest of men.

-I'd like to enlarge my provision.

If you keep yourself pure, Allah will enlarge your provision.

-I'd like to be loved by Allah and His messenger.

If you love what Allah and His messenger love you will be among their beloved ones.

-I wish to be safe from Allah's wrath on the Day of Judgment.

If you do not lose your temper with any of your fellow creatures, you will be safe from the wrath of Allah on the Day of Judgment.

-What will save me from sins?

Tears, humility and illness.

-What are the best deeds in the eyes of Allah?

Gentle manners, modesty and patience.

-What are the worst evils in the eyes of Allah?

Hot temper and miserliness.

-What assuages the wrath of Allah in this life and in the Hereafter?

Concealed charity and kindness to relatives.

-What extinguishes hell's fires on the Day of Judgment?

Patience in adversity and misfortunes.

"I have never heard a tradition more comprehensive of the beauties of religion, and more beneficial than this hadith. It collects all the good things of Islam." (Related by Imam Ibn Hambal).

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WOMEN IN ISLAM

How I Came to Love the Veil

Yvonne Ridley is the Political editor of Islam Channel and author of *In The Hands of the Taliban* and *Ticket to Paradise*.

Politicians and journalists just love to write about the oppression of women in Islam ... without even talking to the females beneath the veil. They simply have no idea how Muslim women are protected and respected within the Islamic framework which was built more than 1400 years ago.



Yet, by writing about cultural issues like child brides, female circumcision, honor killings, and forced marriages, they wrongly believe they are coming from a point of knowledge.

And I am sick of Saudi Arabia being cited as an example of how women are

subjugated in a country where they are banned from driving.

The issues above have simply nothing to do with Islam yet they still write and talk about them with an arrogant air of authority while wrongly blaming Islam. Please do not confuse cultural behavior with Islam.

Misinterpretations

I was asked to write about how Islam allows men to beat their wives. Sorry, not true. Yes, I'm sure critics of Islam will quote random Qur'anic verses or hadiths but all are usually taken out of context. If a man does raise a finger to his wife, he is not allowed to leave a mark on her body ... this is another way of the Qur'an saying "Don't beat your wife, stupid."

"Now let's take a glance at some really interesting statistics, hmm. I can almost hear the words pot, kettle, black. According to the National Domestic Violence Hotline, four million American women experience a serious assault by a partner during an average 12-month period.

On the average, more than three women are murdered by their husbands and boyfriends every day ... that is nearly 5,500 women battered to death since 9/11.

Some might say that is a shocking indictment on such a civilized society, but before I sound too smug, I would say that violence against women is a global issue. Violent men do not come in any particular religious or cultural category. The reality is that one out of three women around the world has been beaten, coerced into sex, or otherwise abused during her lifetime. Violence against women transcends religion, wealth, class, skin color, and culture.

Equality Illusion

However, until Islam came on the scene women were treated as inferior beings. In fact we women still have a problem in the West where men think they are superior. This is reflected in our promotion and wages structure right across the spectrum from cleaners to career women who make it into the boardroom.

Western women are still treated as commodities, where sexual slavery is on the rise, disguised under marketing euphemisms, where women's bodies are traded throughout the advertising world. As mentioned before, this is a society where rape, sexual assault, and violence on women are commonplace, a society where the equality between men and women is an illusion, a society where a woman's power or influence is usually only related to the size of her breasts.

I used to look at veiled women as quiet, oppressed creatures and now I look at them as multi-skilled, multi-talented, resilient women whose brand of sisterhood makes Western feminism pale into insignificance. My views changed after the truly terrifying experience of being arrested by the Taliban for sneaking into Afghanistan in September 2001 wearing the *bhurka*.

During my 10-day captivity I struck a deal that if they let me go I would read the Qur'an and study Islam. Against all the odds, it worked and I was released. In return I kept my word, but as a journalist covering the Middle East I realized I needed to expand my knowledge of a religion which was clearly a way of life.

And no. I'm not a victim of Stockholm Syndrome. To be a victim you have to bond with your captors. During my imprisonment I spat, swore, cursed and abused my jailers as well as refused their food and went on hunger strike. I don't know who was happier when I was released — them or me!

Women in Islam

Reading the Qur'an was, I thought, going to be a very simple academic exercise. I was stunned to discover that it clearly stated women are equal in spirituality, education, and worth. A woman's gift for child birth and child-rearing is very much recognized as a quality and attribute. Muslim women say with pride they are homemakers and housewives.

Furthermore the Prophet (peace be upon him) said that the most important person in the home was The Mother, The Mother, The Mother. In fact he also said that heaven lies at the feet of the mother. How many women make it into the top 100 power lists for simply being a "great mother"?

With Islam, choosing to remain at home and raise children takes on a new dignity and respect in my eyes, similar to those sisters among us who choose to go out to work and have careers and professions. I then began looking at inheritance, tax, property, and divorce laws. This is where Hollywood divorce lawyers probably get their inspiration from. For instance the woman gets to keep what she earns and owns while the man has to stump up half his worth.

Isn't it funny the way the tabloid media gets very excited over the prospect of some pop or film star's prenuptial wedding agreement? Muslim women have had wedding contracts from day one. They can choose if they want to work or not, and anything they earn is theirs to spend while the husband has to pay for all the household bills and the upkeep of his family.

Just about everything that feminists strived for in the '70s was already available to Muslim women 1400 years ago. Islam dignifies and brings respect to motherhood and being a wife. If you want to stay at home, stay at home. It is a great honor to be a homemaker and the first educator of your children. But equally, the Qur'an states if you want to work, then work. Be a career woman, learn a profession, become a politician. Be what you want to be and excel in what you do as a Muslim because everything you do is in praise of Allah SWT.

Business Suit

There is an excessive, almost irritating concentration or focus on the issue of Muslim women's dress particularly by men (both Muslim and non-Muslim).

Yes, it is an obligation for Muslim women to dress modestly but, in addition, there are many other important issues which concern Muslim women today.

And yet everyone obsesses over the hijab. Look, it is part of my business suit. This tells you I am a Muslim and therefore I expect to be treated with respect. Can you imagine if someone told a Wall Street executive or Washington banker to put on a t-shirt and jeans? He would tell you his business suit defines him during work hours, marks him out to be treated seriously.

And yet in Britain we have had the former Foreign Secretary Jack Straw describing the nikab — the face veil revealing only the eyes — as an unwelcome barrier. When, oh when, will men learn to keep their mouths shut over a woman's wardrobe?

We also had Government Ministers Gordon Brown and John Reid express disparaging remarks about the nikab — both these men come from over the Scottish Borders where men wear skirts!!

Then we had a series of other parliamentarians enter the fray describing the nikab as a barrier for communication. What a load of nonsense. If this was the case can anyone explain to me why cell phones, landlines, e-mails, text messaging, and fax machines are in daily use? Who listens to the radio? No one switches off the wireless because they cannot see the face of the presenter.

The majority of sisters I know who choose to wear the nikab are actually white, Western reverts who no longer want the unwelcome attention of those few leering men who will try and confront females and launch into inappropriate behavior. Mind you, there are a couple of London sisters I know who say they wear the nikab at anti-war marches because they can't stand the smell of sliffs.

Last Refuge

I am afraid Islamophobia has become the last refuge of the racist scoundrel. But the cowardly, chauvinistic attacks launched — largely by men — are unacceptable to Muslimahs as well as their secular, female sisters from the left.

I was a feminist for many years and now, as an Islamic feminist, I still promote women's rights. The only difference is Muslim feminists are more radical than their secular counterparts. We all hate those ghastly beauty pageants, and tried to stop laughing when the emergence of Miss Afghanistan in bikini was hailed as a giant leap for women's liberation in Afghanistan.

I've been back to Afghanistan many times and I can tell you there are no career women emerging from the rubble in Kabul. My Afghan sisters say they wish the West would drop its obsession with the burka. "Don't try turning me into a career woman, get my husband a job first. Show me how I can send my children to school without fear of them being kidnapped. Give me security and bread on the table," one sister told me.

Young feminist Muslimahs see the hijab and the nikab as political symbols as well as a religious requirement. Some

say it is their way of showing the world they reject the excesses of Western lifestyles such as binge drinking, casual sex, drug-taking, etc.

Superiority in Islam is accomplished through piety, not beauty, wealth, power, position or sex.

Liberation of Islam

Now you tell me what is more liberating. Being judged on the length of your skirt and the size of your cosmetically enhanced breasts, or being judged on your character, mind, and intelligence?

Glossy magazines tell us as women that unless we are tall, slim, and beautiful we will be unloved and unwanted. The pressure on teenage magazine readers to have a boyfriend is almost obscene.

Islam tells me that I have a right to an education and it is my duty to go out and seek knowledge whether I am single or married.

Nowhere in the framework of Islam are we told as women that we must do washing, cleaning, or cooking for men — but it is not just Muslim men who need to re-evaluate women in their home. Check out this 1992 excerpt from a Pat Robertson speech revealing his views on empowered women. And then you tell me who is civilized and who is not. He said, "FEMINISM ENCOURAGES WOMEN TO LEAVE THEIR HUSBANDS, KILL THEIR CHILDREN, PRACTICE WITCHCRAFT, DESTROY CAPITALISM AND BECOME LESBIANS."

Here is an American man living in a pre-Islamic age who needs to modernize and civilize. People like him are wearing a veil and we need to tear that veil of bigotry away so people can see Islam for what it is.

Money can buy a lot of things, but it cannot buy the most important things...
Money can buy hair dye.....but not youth.
Money can buy medicinebut not health.
Money can buy entertainment.....but not happiness.
Money can buy a watch.....but not time.
Money can buy food.....but not satisfaction.
Money can buy a soft bed.....but not sleep and comfort.
Money can buy spectacles.....but not sight.
Money can buy books.....but not knowledge.

**Money can buy many things of the world .
But in the Hereafter...
it will be of no value.**

Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [ONE'S] HOPE. (QURAN 18:46)

How I Embraced Islam

My name is Rick Fenton and I accepted Islam in 2008. When I was in the 3rd grade, I attended Catholic school. Like we did every morning, I went to Mass and heard a sermon by a priest using a verse from the Bible as the basis. I knew about the Bible, but had never made the connection to it. All of the sermons I had heard in the two previous years of attending Catholic school had never impacted me until this particular sermon.



The verse struck a chord with me so much so that when I got back to my classroom, I asked my teacher, a nun, for a copy of the Bible so I could look up the verse and read it for myself.

She was quite amused by this and told me that only the Priest can interpret the Bible for us because

he is the intermediary between God and the rest of us. She further explained that because I had not been trained in the seminary and studied it for years, I could not possibly understand the mysteries of the Bible.

I knew that was wrong and proceeded to tell her so. But that did not go over too well with her. I received a good whack on the hands for my request. Can you imagine a Nun punishing a young boy for wanting to read the Bible for himself?

Looking back, I can see how Allah was working in my life at that young age guiding me. I say that because I learned firsthand the difference between religion and God, and being religious and having a personal, direct relationship with the One, True and Only God, Allah.

Well, I finally got a copy of the Bible and read it. It seemed that no Catholic I knew was in the practice of actually reading the Bible. I was shocked to find some very disturbing things. The first thing that I found disturbing was the fact that in church there were various saints and statues; the Virgin Mary with Jesus as a baby, Jesus as a man, not to mention the huge cross with Jesus hanging on it in agony. This led me to realize that Catholics didn't believe in One God, but instead, they believed in saints, Mary, and Jesus.

This all proved to be very contradictory to the Oneness of God. They violated the very 1st commandment which states, "I am the Lord thy God, thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them or serve them, for I, the Lord thy God, am a jealous God."

They kept the Bible out of the hands of the common folk because they were afraid if you read it you might begin to question some of the rituals, traditions, and teachings they so carefully taught in place of reading the Bible and coming to know God on your own.

I was very disillusioned. If they could violate their own 1st commandment, and could manipulate their followers in such a way, I wanted no part of the Catholic religion. So, for the next few years I studied hard and learned and got good grades in everything except the catechism they taught.

I was determined not to be part of a false religion. I was not sure what religion was out there that was not false, but I knew that the Catholics had got it wrong.

However, I am thankful to them for providing me with a fantastic curriculum. The nuns did their best to give us a well-rounded education. They succeeded marvelously. I can honestly say that the education I got in those grade school years was of the highest quality around.

Oh, and by the way, my parents paid through the nose for it. And, in the 7th grade when they were a little short of the money needed to send me to the 8th grade I got bounced out of there. Regardless of the fact that my parents had always paid my tuition and I had attended their school since the 1st grade. That was the Catholic charity I got.

But, Allah put it on my heart not to be disappointed in Him just because men had failed me, and religion had turned out to be less than satisfying. He was supposed to be the object of our faith, our trust, our worship and our devotion, and not anything or anybody or any religious tradition.

I went to a public school for 8th grade and discovered a whole new world. That world included drugs and alcohol. In the summer between 8th grade and my freshman year of high school, I began to use drugs heavily. I used needles to inject LSD, heroin, cocaine, methamphetamines, barbiturates, and anything else I could get my hands on. I smoked enormous amounts of marijuana, and drank alcohol along with all of it. I was basically zonked all the time.

Dealing drugs was next because I had to make money to afford my habit. The guys I hung around with were in some cases 20 years older than me, and I learned the ropes of how to deal drugs quickly, and quite successfully. For a time I was making more money in a day than my dad made in a week. This enabled me to be able to move out of my home at 15 years old, and live with some friends, paying my own way by dealing. It also allowed me to stay stoned all the time without my parents getting on my case about it. Like always, Allah had other plans for me. It all ended the night I got busted with 700 tabs of LSD at the California State Fair in the summer of 1967. That was the best thing that ever happened to me.

My mom and dad, who I had not seen in over 4 months were justifiably both scared for me, and extremely upset with me at the same time. In an incredible act of love, my father, after hearing from a psychologist who interviewed me while incarcerated, that the only effective way to get me to change was a complete change of scenery— new town, new friends, new school, new everything. So, he sold his business and packed up our whole family and moved from Sacramento to the San Francisco Bay Area. He wanted to give his oldest son a chance to live a good life because he loved me so much. I learned many lessons from my dad, none more important than giving up everything to do the right thing.

Allah blessed me with a good man for a father. Not a Muslim, unfortunately, but a very wise and good man. I did my best to undo the good my father had done, but never went back to needles to inject drugs, and never went back to dealing drugs. I did, however, continue to take drugs. My drugs of choice became powder cocaine up my nose, marijuana, and I continued to drink alcohol daily.

When I fell in love and got married it was easy to give up my own beliefs and consent to a traditional Jewish wedding because my wife and her family were Jewish. My two beautiful daughters, who are Jewish, came out of that marriage. They are the light of my life to this day.

I worked hard during my marriage and my wife and I were able to buy a home, have two nice cars, and live a good life. A comfortable life. One that would last, I thought.

But Allah had another journey in store for me, and I found out one day that my lovely wife, whom I loved so dearly, had been

with another man, and wanted to leave our marriage. This was a blow to my very soul and for two years I went deep into alcohol and cocaine abuse.

One evening after that time I was sitting with my then fiancée watching television, and a commercial came on for the U.S. Army. It wanted me to be all that I could be, and said I could choose to be stationed in Germany if I signed up. That impressed me, but I was planning another marriage and it just went by me. However, when my fiancée got cold feet, I found myself groping around for a firm foothold again.

I joined the Army and went to Germany; for three years I gave the Army all that I had. I did well, and it felt comfortable. When I got out I moved back to Sacramento and hooked up with a couple of old high school friends who had their own business. I began working with them. Not making much money, but the company was good, and the work was consistent. We drank a lot, and one Friday I had off of work I found myself in a TGI Fridays drinking shots of whiskey and beer at 11am. I drank steadily until around 1:30pm. I was extremely drunk, but of course, I got in my car to drive home.

I never made it home. I was in a car accident and snapped my right leg in two and broke a couple of ribs. Since I hit an oak tree that had been in the same place for about a hundred years and wasn't moving out of the way for me, at about 90mph right in the driver's door, I was lucky to be alive.

Allah was calling me, and I was listening now. I began to study the Bible, the Book of Mormon, the Book of the Dead, the Lotus Sutra and slowly but surely began to be somewhat of an expert on what I thought a good Christian should be. I went to services at a Pentecostal church, thinking that because they encouraged the personal study of the Bible, that I was on the right path. I continued studying all the religious and spiritual books of every religion I could get my hands on. The only book I never picked up, for some reason, was the Quran. I was not ready for Islam. But Allah was preparing me by showing me the shortcomings of other faiths and practices.

Then came 9/11. I was astounded that someone could hate us that much. I knew nothing of Islam and had never known a Muslim. I decided to change that. I began studying the Quran from an English translation I found in a used book store. At the outset I was determined to make the focus of my study the flaws in the Quran. That way I could talk to a Muslim and refute Islam. I read and read and studied and studied, but could find none. Even in English, the Quran is flawless.

I began to see the truth in the words of the Quran and eventually that truth hit me right between the eyes. I no longer wanted to refute it, I wanted to read it in the original Arabic, and know more about it. I was ready for Islam. Without knowing why, I began to pray on my face for guidance from Allah. I prayed that if this was the truth, He would lead me to it. And that He did.

In the weeks that lead up to my conversion, as I continued to ask Allah for guidance, I found out that there was a small masjid only a few blocks from where I was working at the time. I drove by several times before I got the courage up to go in. When I did finally go through the door, the Imam was standing not four feet in front of me. He smiled, but was not sure if I had made a mistake or what I wanted. He only spoke very broken English, and I spoke no Urdu at all, but we managed, with Allah's help, to make each other understood. I wanted to know about Islam, and he wanted to teach me. I went back every other day for two weeks, and talked to him and watched prayers, but did not participate.

At the beginning of one prayer time a man came in and saw me there and slapped me on the back and said "Let's make

Voodoo!!" Voodoo? Oh man, did I get a wrong number? Then someone explained to me it was spelled Wudhu and it means a ritual ablution in preparation for prayer. A Muslim performs this five times a day with each prayer time.

The next time I came I was encouraged to make my declaration of faith by saying the "Shahada." In Arabic it is: "Ashadu inna la ilaha illallah wa ashadu inna Muhammad Rasul-Allah." In English it means: "I attest that there is no god except Allah, and I attest that Muhammad is His messenger." The brothers who were there along with the Imam conferred for a while and gave me a new name to go along with my new faith. Abdu Rahim. I treasure that name. It was given to me by some very sincere and devoted brothers.

I quickly discovered that my name wasn't the only thing that needed to change. Accepting Islam meant giving up one my favorite things in the whole world at the time; bacon, and all pork products. That is one of the hardest things I have ever done. Heroine was not as hard to give up as bacon. I jest, but it is the truth.

I accepted Islam in September of 2008, and in May of 2009 I was involved in a car accident; not my fault this time and there was no alcohol to blame. I broke my right leg again, this time lower and really bad.

Allah is still working in my life. He put me flat on my back so I could internalize my faith, and strengthens it in the face of adversity. I hope I have passed the test. I still limp, and have to use a cane to get around. They tell me this is Sunnah. In other words, the Prophet (S) used a walking stick. Anything that the Prophet did in his lifetime

that we can emulate is called "Sunnah" or, the way of the Prophet.

All Muslims strive to emulate the Prophet; in their faith in one God, their prayer, the way they gather knowledge and remember Allah in all things, how they think more of other Muslims than themselves, and practice with a sincere heart all the things the way the Prophet did, so as to have such a level of faith that each encounter we have with anyone, be it Muslim or non-Muslim they come away encouraged, and with a sense of who Allah is and how they can find him.

I have only told a handful of my family of my conversion and only one of them, my youngest daughter, is ok with it. She thinks there is much truth in it, but as yet has not embraced Islam. I pray for all my family and the friends from my former life to accept the truth of Islam in their lifetime; but we can't compel, nor can we force the truth on anyone. Only Allah has that ability.

I praise Him and thank Him as often as possible for leading me to the truth of Islam, and am involved in the day to day programs at my local masjid as often as possible. My practice is growing, and my faith is getting stronger. Now I am just a day away from the first day of Ramadan I am able to actively participate in, and I am hoping for strength and patience from Allah to get me through.

My story is not over. I still am a young Muslim, and there are so many things to learn and to know. I am enjoying the journey more than ever, because I have faith that Allah is in control. He always was and always will be. He has guided me and protected me from going too far in any bad direction, and helped me find a place where I feel I belong. I always felt Allah at work in my life, leading me somewhere. My name is Abdu Rahim, and I am a Muslim.

All glory and All praise to Allah. The Master and Creator of the Universe!



AL MASHAAER METRO LINE PROJECT -MAKKAH (MECCA)



Exciting news is happening that will forever change the experiences of pilgrims making the Hajj and Umrah. If you have ever performed the Hajj or Umrah before and traveled the nearly 5-6 hour-long car or bus journey to the city of Medina (Our Holy Prophet's (S) Mosque), good developments are in the works. A 230 mph rail link between Mecca and Medina will cut the long drive to a mere half an hour. This development of the metro train will connect Islam's two holiest cities to a fraction of the time currently needed to travel to make the commute.

Perhaps most beneficial, the train will help alleviate congestion during the Hajj, the obligatory annual pilgrimage of three million worshippers to Mecca. It will also carry pilgrims performing Umrah throughout the year. In the past, the vast number of pilgrims requiring transportation to and from Mecca and Medina has resulted in delays and traffic congestion on the roads and highways. In addition to connecting these two cities, the Makkah Metro Train will operate to transport pilgrims to Mina, Muzdalifah, and Arafat. Once complete, officials estimate 53,000 buses will disappear from the city's crowded roads, promising a safer, more comfortable pilgrimage. This new metro train is considered to be the longest metro of its kind and provided to ease the trip for pilgrims. The metro train has 12 cars and each car can hold 250 pilgrims. Each car has 5 doors, and can hold 3,000 pilgrims and transport 72,000 in an hour. In 2012 the metro, which has elevated tracks to avoid busy roads, will be able to transport up to two million people

Passengers will board and depart at nine tent-shaped stations, three in Arafat and three in Muzdalifa and Mina, each of which will have a capacity of 12,000 people, the official said.

Once pilgrims disembark from the metro, they will proceed to the correct station based on the proper colored bracelet given to them. (The colored bracelets will be given to pilgrims who purchase them before Hajj)

9th Dhul Hijah

The journey from Arafat to Muzdalifah will begin around Maghrib and will continue to service the last group until 10:00 pm. Each metro trip takes 7 minutes.

10th Dhul Hijah

Pilgrims disembark from Muzdalifah to a special, fenced area in Mina. (This area cannot be entered without the proper colored bracelet) Pilgrims will then proceed to the Jamarat. The metro transportation will begin from Midnight until 8:30 am..



Station 1-Blue Bracelet

Mina Station 1
Arafat Station 1
Muzdalifah Station 1



Station 2-Yellow Bracelet

Mina Station 2
Muzdalifah Station 2
Arafat Station 2



Station 3-Green Bracelet

Jamarat (Mina) Station 3
Muzdalifah Station 3
Arafat (Mina) Station 3



A Chinese company, part of a Saudi-French-Chinese consortium won the contract and has sent 4,600 Chinese nationals to work on this rail project. Last year alone, over 600 more embraced Islam. Alhamdulillah we were contacted to provide a Hajj guide in Chinese for the 150 Chinese workers who performed hajj last year. Here are some quotes of the new muslims:

Hamza, 42, said he embraced Islam after he saw the Holy Ka'aba for the first time on Saudi television. "It had an electrifying effect on me. I watched the live transmission of prayers at the Grand Mosque and the circling of the faithful around the holiest shrine in Islam," Hamza feels happier and more relaxed now that he has become a Muslim.

Fifty-one-year-old Ibrahim is another Chinese worker who embraced Islam in September last year. "While we were in China, we did not have any opportunity to learn about Islam. When I reached Makkah, I was very impressed by the behavior of many of its residents. Their equal treatment of Muslims and non-Muslims had a big impact on me," he said. Ibrahim, who is working with the maintenance section of the state-owned Chinese Railway Company, says that he, like Hamza, became a Muslim when he saw the Ka'aba.

Abdullah Al-Baligh, 51, was inspired to embrace Islam after seeing the positive changes in his colleagues. "Six months after I arrived in Makkah, I noticed that my colleague, who was already a Muslim by birth, had totally changed and his behavior and conduct were exemplary. I realized that Islam was the guiding force behind these changes," he said. "When I asked him, he told me that he had known nothing about the religion while in China. Now, he had a proper understanding of Islam and wanted to become more of a role model.

"Younus, another worker, says that he became a practicing Muslim only after his arrival in Makkah. "Islam in China is lacking. I realized about this only after coming over to the Kingdom. Many of my Muslim colleagues and I only truly learned about Islam in the holy city.

Hajj Guide



- 8th Dhul Hijjah**
- ◆ Remove unwanted hair, clip nails, etc.
 - ◆ Perform full GHUSL (Bath) or at least make WUDHU (Ablution)
 - ◆ Put on IHRAAM garments
 - ◆ Pray 2 Rakaats
 - ◆ Make intention for Hajj
 - ◆ Recite the Talbiyah – Labbayk Allahumma labbayk, Labbayk la sharika laka Labbayk, Inna lhamda wan-ni'mata laka walmulk, La sharika lak (Here I am, Oh Allah, Here I am, Here I am, You have no partner. Here I am, Verily all Praise and Blessings and all Sovereignty are Yours, You have no partner.)
 - ◆ Go to Mina (preferably in morning)
 - ◆ Pray Dhuhr, 'Asr, Maghrib and 'Isha at Mina.
 - ◆ Engage in Ibaadah (worship) all day.

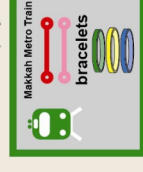
- 9th Dhul Hijjah**
- ◆ Pray Fajr in Mina, then
 - ◆ Go to Arafat anytime after sunrise
 - ◆ Pray Dhuhr & Asr at Arafat
 - ◆ Perform WUQUF (stand and pray), make du'a and seek forgiveness until sunset
 - ◆ After sunset go to Muzdallifah
 - ◆ Pray Magrib & Isha together at Muzdallifah
 - ◆ Collect 70 pebbles for stoning
 - ◆ Spend the night in Ibadah (worship)
 - ◆ Pray Fajr in Muzdallifah
 - ◆ Leave for Mina just before sunrise

- 10th Dhul Hijjah**
- ◆ Stone the big Jamarat with 7 pebbles. After each throw recite: Allahu Akbar (Allah is the Greatest)
 - ◆ Perform Uthiya (Sacrifice), (Qurbani in Urdu)
 - ◆ Shave/Trim Hair. Now you are out of the state of Ihraam
 - ◆ Go to Makkah and perform Tawaaf-ul-Ifaadha (Tawaaf-ul- Ziyaarah in Urdu). Can be done anytime up to sunset of the 12th of Dhul Hijjah
 - ◆ Pray 2 Rakaat behind Maqam-e-Ibraheem (Station of Ibrahim) if possible, otherwise anywhere within al-Masjidul-Haram
 - ◆ Drink Zam-Zam water
 - ◆ Perform Sa'ee
 - ◆ Return back to Mina

- 11th Dhul Hijjah**
- ◆ If Tawaf Ifaadha was not performed yesterday, go to Makkah and perform Tawaf. Then pray 2 rakaats, drink from Zam Zam and perform Sa'ee. Return back to Mina.
 - ◆ Stone all 3 Jamarat after mid-day with 7 pebbles for each one (preferably before sunset)
 - ◆ Stay in Mina for Ibaadah (worship)

- 12th Dhul Hijjah**
- ◆ If Tawaaf-ul-Ifaadha has still not been performed, go to Makkah and make tawaaf. Pray 2 Rakaats, drink Zam Zam and perform Sa'ee. Return back to Mina.
 - ◆ After mid-day at Mina, pelt all 3 Jamarat with 7 pebbles for each one.
 - ◆ Leave Mina for Makkah before sunset, if possible. If you can't leave, stay at Mina.

- 13th Dhul Hijjah**
- ◆ If you didn't leave Mina, stone all 3 Jamarat with 7 pebbles for each Jamarat.
 - ◆ Leave for Makkah.
 - ◆ Before final departure from Makkah, perform Tawaaf-ul-Wadaa' (Farewell Tawaf) as your last Pilgrimage requirement.
 - ◆ Hajj Mabru! (an accepted Hajj) Your Hajj is now complete. May Allah (SWT) accept your Hajj.



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Free Hajj guides are also available in the following languages: Arabic, Chinese, Dutch, English, Farsi, French, German, Gujarati, Hindi, Indonesian, Italian, Japanese, Malay, Portuguese, Russian, Sinhalese, Spanish, Tagalog, Tamil, Turkish, and Urdu.

1. IHRAAM – Before reaching Meeqat (boundary)

- ◆ Remove unwanted hair, trim nails, make ghusl (bath) & wudhu (ablution) or at least wudhu
- ◆ Before reaching the meeqaat, put on Ihram clothing (For men, 2 white un-sewn sheets of cloth; regular clothing for women). Women should not cover their faces during Ihram & men should not cover their heads during Ihram.
- ◆ Pray 2 rakaats. It is sunnah to recite Surah Kafirun in the first rakaat and Surah Ikhlas in the second rakaat.
- ◆ Make Niyyah (intention) for Umrah in any language.

- ◆ Recite Talbiyyah while going to Masjid Al-Haram (Ka'bah). Men recite loudly (women quietly):

تَبَّيْتُ إِلَهُمُ تَبَّيْتُ، كَيْتُ لَا شَرِيكَ لَكَ تَبَّيْتُ،
إِنَّ الْخَمْدَ وَالْعَبْدَ لَكَ وَأَمْلَيْتُ لَا شَرِيكَ لَكَ

Labbayk Allahumma labbayk, Labbayk la sharika laka
Labbayk, Innal hamda wan-ni'mata laka walmulk, La sharika lak

(Here I am, Oh Allah, Here I am, You have no partner, Here I am, Verily all Praise and blessings and all Sovereignty are Yours, You have no partner)

- ◆ Enter Masjid Al-Haram with your right foot and recite:

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ سَلِّمْ،
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Bismillah Allahumma salli 'alaa muhammadin wa
salim – Allahumma afrah lee abwaaba rahmatik
In the name of Allah-On Allah, send blessings and peace upon Muhammad
O Allah, open the doors of Your Mercy for me.

2. TAWAAAF (Circling the Ka'bah 7 times)

- ◆ Before proceeding to the starting point of Tawaaf, Al-Hajarul-Aswad (The Black Stone), uncover right shoulder (men only) while making Tawaaf by placing Ihram (clothing) under right arm.
- ◆ Make Niyyah (Intention) for Tawaaf (can be made in any language) "Oh Allah, I intend to make Tawaaf, make it easy for me and accept it from me."
- ◆ If possible, touch and kiss The Black Stone. If you cannot reach it, hold the palm of your right hand out toward the Black Stone (this is known as Istilam). Start your 1st circuit. Repeat –

اللَّهُ أَكْبَرُ

Allahu Akbar

Allah is the Greatest

every time when starting a new circuit until all 7 circuits are complete.

- ◆ Men should walk briskly (Rami) during first 3 circuits only; the remaining 4 circuits are done at a normal pace completely around until you finish the 7th circuit.

Perform Istilam for the 8th time to finish

- ◆ No particular Dua' (supplication) is essential during Tawaaf, but it is Sunna (practice of the Prophet SAW) to recite the following when going between Ar-Ruknul-Yamaanee (Yemeni Corner) –

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ

حَسَنَةً وَ قِنَا عَذَابَ النَّارِ

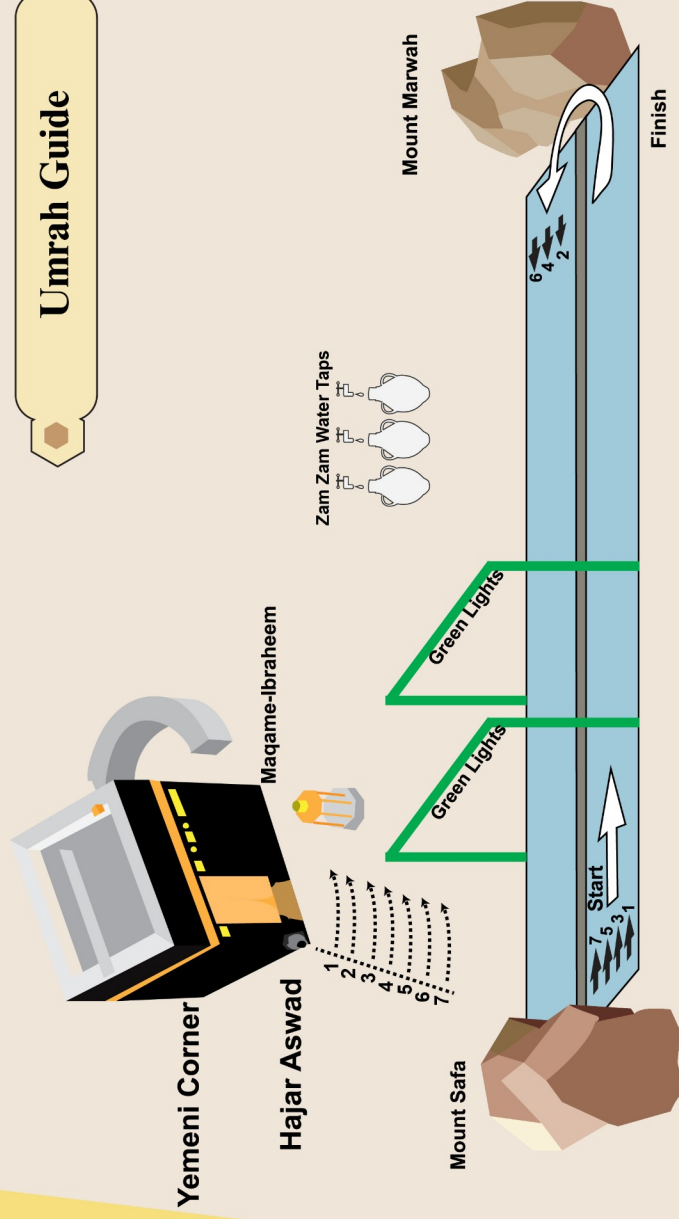
Rabbanaa aatinaa fid-dunyaa hasanatan wa feel aakhirati hasanatan wa qinaa 'adhaaban naar

(Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire)

- ◆ Once Tawaaf is complete, cover your right shoulder and offer 2 rakaats anywhere behind the Station of Ibrahim – or anywhere in the Haram. Recite Surah al-Kafirun in the first rakaat and Surah al-Ikhlās in the second rakaat.
- ◆ Drink Zam-Zam water – Make Du'aa when drinking Zam Zam.

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Umrah Guide



3. SAA'EE

- ◆ Begin at Mount Safa
- ◆ Recite this Ayah at the foot of Mount Safa:
إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ
Inna-safaa wal marwata min sha'aa'ililaah
(Verily) As-Safa and al-Marwah are of the Symbols of Allah. (Quran 2:158)
- ◆ From Mount Safa proceed to Mount Marwah.
(Men should quicken their pace between the green lights).
- ◆ Recite the following dua' at each mount:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ
الْحَمْدُ يُحْيِي وَيُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؛
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَتَجَزَّ وَحْدَهُ

وَ تَصَرَّ عِبْدَهُ وَ هَرَمَ الْأَحْزَابَ وَ حِدَهُ

Allahu Akbar, Allahu Akbar, Allahu Akbar--la ilaaha ilallahu
wahdau laa shareekalah - lahul mulk wa lahul hamd - yuhyee
wa yumeet wa huwa 'alaa kulli shai'in qadeer - laa ilaaha
ilallahu wahdahu laa shareekalah - anjaza wa' dahu wa nasara
'abdahu wa hazamal alhaazaba wahdah.

- ◆ Complete walk from al-Safa to al-Marwah
(Going from one Mount to the other is counted as one circuit)
- ◆ Return back to Safa—Go 7 times in total
between Safa and Marwah
- ◆ Finish the 7th circuit at Marwah and make Dua'

4. Shave /Trim Hair

- ◆ After completing Sa'ee, men should shave off their hair or cut a minimum of 1 inch of hair evenly from all over head; women should trim one-third finger length of hair
- ◆ Remove Ihram, all restrictions are now lifted
- ◆ Umrah is now complete

(Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. There is none truly worthy of worship except Allah alone, without partner. To Him belongs all Sovereignty and all Praise. He alone gives life and causes death. He is Omnipotent over all things. There is none truly worthy of worship except Allah alone, without partner. He has fulfilled His promise, and helped His slave, and He alone has defeated the confederates).

AL ASMAA AL HUSNAA THE BEAUTIFUL ATTRIBUTES OF ALLAH

مَوْلَى الدِّينِ وَالْأَمْرِ

الْجَبَّارُ

AL JABBAAR
THE POWERFUL
THE RESTORER

الْعَزِيزُ

AL 'AZEER
THE ALMIGHTY

الْمُهَيِّمُ

AL MUHAYMIN
THE GUARDIAN

الْمَوْمِنُ

AL MU'MIN
THE GRANTER OF
SECURITY / FAITH

السَّلَامُ

AS SALAAM
THE SOURCE
GIVER OF PEACE

الْقُدُّوسُ

AL QUD-DOOS
THE MOST PURE/HOLY

الْمَلِكُ

AL MALIK
THE OWNER/RULER

الرَّحِيمُ

AR RAHEEM
THE MOST MERCIFUL

الرَّحْمَنُ

AR-RAHMAAN
THE MOST GRACIOUS

اللَّهُ

ALLAAH
ALLAH

الْعَلِيمُ

AL ALEEM
THE ALL KNOWING

الْفَتَّاحُ

AL FAT-TAAH
THE OPENER,
REMOVER OF DIFFICULTIES

الْزَّاقُ

AR RAZ-ZAAQ
THE EVER PROVIDING

الْوَهَّابُ

AL WAH-HAAB
THE GIVER OF ALL

الْقَهَّارُ

AL QAH-HAAR
THE ONE WHO HAS
CONTROL OF ALL

الْغَفَّارُ

AL-GHAFFAAR
THE EVER FORGIVING

الْمُصَوِّرُ

AL MUSAW-WIR
THE FASHIONER OF
FORMS

الْبَاقِي

AL-BAARI'
THE MAKER

الْخَالِقُ

AL KHAALIQ
THE CREATOR

الْمُتَكَبِّرُ

AL MUTAKAB-BIR
THE MAJESTIC

الْعَدْلُ

AL 'ADL
THE JUST

الْحَكَمُ

AL HAKAM
THE JUDGE

الْبَصِيرُ

AL BASEER
THE ALL SEEING

السَّمِيعُ

AS SAMEE'
THE ALL HEARING

الْمَذِلُّ

AL MU-ZHIL
THE GIVER OF
DISGRACE

الْمُزِيزُ

AL-MU'IZZ
THE GIVER OF
HONOUR

الرَّافِعُ

AR RAAFI
THE EXALTER

الْخَافِضُ

AL KHAAFID
THE ONE WHO
HUMBLES

الْبَاسِطُ

AL BAASIT'
THE EXPANDER / RELIEVER

الْقَاضِ

AL QAAABID
THE RESTRAINER

الْمُقِيتُ

AL MUQEET
THE NOURISHER

الْحَفِيزُ

AL HAFEEZ
THE PRESERVER

الْكَبِيرُ

AL KABEER
THE MOST GREAT

الْعَلِيُّ

AL ALIYY
THE MOST HIGH

الشَّكُورُ

ASH SHAKOOR
THE GRATEFUL

الْغَفُورُ

AL GHAFUOR
THE ALL FORGIVING

الْعَظِيمُ

AL-'AZHWEEM
THE GREAT

الْحَلِيمُ

AL HALEEM
THE FORBEARING,
THE INDULGENT

الْخَبِيرُ

AL KHABEER
THE ALL AWARE

اللطيفُ

AL LATEEF
THE GENTLE,
THE SUBTLY KIND

الْبَاسِطُ

AL BAA'TH
THE RESTORER OF LIFE

الْمَجِيدُ

AL MAJEED
THE ALL GLORIOUS

الْوَدُودُ

AL WADOOD
THE LOVING/KIND ONE

الْحَكِيمُ

AL HAKEEM
THE ALL WISE

الْوَالِيعُ

AL WAAST'
THE ALL ENCOMPASSING

الْمُجِيبُ

AL MUJEEB
THE ONE WHO
RESPONDS / ANSWERS

الرَّقِيبُ

AR RAQEEB
THE WATCHFUL

الْكَرِيمُ

AL KAREEM
THE GENEROUS

الْجَلِيلُ

AL JALEEL
THE MOST
HIGH/HONOURABLE

الْحَسِيبُ

AL HASEEB
THE RECKONER OF
JUDGEMENT

الْمُعِيدُ

AL MU-EED
THE RESTORER

الْمُبْدِي

AL MUBDI'
THE ORIGINATOR OF ALL

الْمُحْصِي

AL MUSHEE
THE ASSESSOR

الْحَمِيدُ

AL HAMEED
THE ALL
PRAISEWORTHY

الْوَلِي

AL WA-LIYY
THE PROTECTING FRIEND,
PATRON AND HELPER

الْمُتِينُ

AL MATEEN
THE FIRM

الْقَوِيُّ

AL QA-WIYY
THE MOST STRONG

الْوَكِيلُ

AL WAKEEL
THE ONE IN CHARGE

الْحَقُّ

AL-HAQQ
THE TRUTH

الشَّهِيدُ

ASH SHAHEED
THE WITNESS

الْقَادِرُ

AL QAADIR
HE WHO HAS AUTHORITY
AND IS MOST ABLE

الْصَّمَدُ

AS SA-MAD
THE EVERLASTING
AND SELF SUFFICIENT

الْأَحَدُ

AL 'AHAD
THE ONE AND ALL
INCLUSIVE

الْوَلَدُ

AL WAHID
THE ONE AND UNIQUE

الْمَلُوحِدُ

AL MAAJID
THE NOBLE AND
ILLUSTRIOUS

الْمُوجِدُ

AL WAAJID
THE FINDER

الْقَيُّومُ

AL QAY-YOOM
THE SELF SUBSISTING
PROVIDER OF ALL

الْحَيُّ

AL HAYY
THE EVER LIVING

الْمُمِيتُ

AL MUMEE'T
THE GIVER OF DEATH

الْمُحْيِي

AL MUHYI
THE GIVER OF LIFE

الْبَرُّ

AL BARR
THE SOURCE OF ALL
GOODNESS AND KINDNESS

الْمُتَعَالِ

AL MUTA 'AALI
THE MOST EXALTED

الْوَالِي

AL WAALI
THE GOVERNOR

الْبَاطِنُ

AL BAATIN
THE HIDDEN AND
EVIDENT

الظَّاهِرُ

AZ ZHWAHIR
THE MANIFEST,
THE ALL VICTORIOUS

الْآخِرُ

AL 'AAKHIR
THE LAST

الْأَوَّلُ

AL 'AW-WAL
THE FIRST

الْمُؤَخَّرُ

AL MU'AKH-KHIR
THE DELAYER

الْمُقَادِّرُ

AL MUQAD-DIM
HE WHO ADVANCES
AND DEFERS

الْمُقْتَدِرُ

AL MUQTADIR
THE ONE WITH FULL
POWER

الْمُغْنِي

AL MUGHNEE
THE ENRICHER

الْغَنِيُّ

AL GHA-NIYY
THE INDEPENDENT
THE SELF-SUFFICIENT

الْجَامِعُ

AL JAAMI
THE GATHERER

الْمُقْسِطُ

AL MUQSIT'
HE WHO IS JUST

ذُو الْجَلَالِ وَالْإِكْرَامِ

DHUL-JALALI
WAL-IKRAAM
THE LORD OF MAJESTY
AND GENEROSITY

مَالِكُ الْمُلْكِ

MAALIKUL MULK
THE OWNER OF ALL
SOVEREIGNTY

الرَّؤُوفُ

AR RA'OOF
THE COMPASSIONATE

الْعَفُوفُ

AL-'A-FUWW
THE
PARDONER / FORGIVER

الْمُنْتَقِمُ

AL MUN-TAQIM
THE AVENGER

التَّوَّابُ

AT 'TAW-WAAB
THE EVER ACCEPTING
OF REPENTANCE

الْبَدِيعُ

AL BADEE'
THE INCOMPARABLE

الْهَادِي

AL HAADI
HE WHO GUIDES

النُّورُ

AN NOOR
THE LIGHT

النَّافِعُ

AN NAAFI'
THE BENEFACITOR
HE WHO BRINGS FAVOUR

الضَّارُّ

AD DAARR
HE WHO ALLOWS
DISTRESS TO AFFLICT

الْمَانِعُ

AL MAANI
THE ONE WHO
PREVENTS

الْبَاقِي

AS SA-BOOR
THE PATIENT

AR RASHEED
THE TEACHER / GUIDE TO
THE RIGHT PATH

AL WAARITH
THE SUPPORTER
THE INHERITOR OF ALL

AL BAAQI
THE EVERLASTING

It has been narrated by Abu Hurairah ؓ that Allahs Messenger ﷺ said:
Verily Allah ﷻ has ninety-nine names, hundred but one, he who memorises them will enter Paradise
[Bukhari & Muslim]



الأذكار بعد الصلاة Supplications After Obligatory Prayers

أَسْتَغْفِرُ اللَّهَ
Astaghfirullah
I ask Allah for forgiveness

أَسْتَغْفِرُ اللَّهَ
Astaghfirullah
I ask Allah for forgiveness

أَسْتَغْفِرُ اللَّهَ
Astaghfirullah
I ask Allah for forgiveness

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

Allahumma AntasSalam, Wa MinkasSalam, Tabarakta Yaa Dhal Jalali Wal ikraam.
(O Allah! You are Peace, and peace comes from You. Blessed You are, O possessor of Glory and Honor)

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

Alahumma a'innee ala thikrika wa shukrika Wa Husni E'baadatik.
(O Allah, assist me in remembering You, and in being grateful to You, and performing Your worship in an excellent manner.)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku, Wa Lahul Hamdu
Wa Huwa 'Ala Kulli Shay'in Qadir. Allahumma laa mani'a lima a'tayta wa laa
mu'tiya limaa mana'ta wa laa yanfa'u dhal jaddi minkal al-jadd.
(None has the right to be worshipped except Allah, alone, without any partner, to Him belongs all sovereignty and praise and He is over all things omnipotent).
(O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا تَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ.
لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku, Wa Lahul Hamdu
Wa Huwa 'Ala Kulli Shay'in Qadir. La hawwla wala quwwata illa billah,
wala na'budu illa 'iyahu LahunNi'matu WaLahulFadhlu WaLahuthThanaa'ul
Hasan. La ilaha illallah Mukhlisina LahudDin Walaw Kariha Alkaafirun.
(None has the right to be worshipped except Allah, alone, without any partner, to Him belongs all sovereignty and praise and He is over all things omnipotent).
(no might nor power except with Allah, none has the right to be worshipped except Allah and we worship none except Him. For Him is all favour, grace, and glorious praise
(None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it)

Repeat Each 33 Times:

اللَّهُ أَكْبَرُ
Allahu Akbar.
(Allah is the Greatest)

الْحَمْدُ لِلَّهِ
Alhamdullilah
(Praise is to Allah)

كرر لكل واحد 33 مره:
سُبْحَانَ اللَّهِ
SubhanAllah
(Glory be to Allah)

And Then Say Once:

ويقال تمام المائة:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku, Wa Lahul Hamdu
Wa Huwa 'Ala Kulli Shay'in Qadir.

(None has the right to be worshipped except Allah, alone, without any partner, to Him belongs all sovereignty and praise and He is over all things omnipotent).

قِرَاءَةُ آيَةِ الْكُرْسِيِّ (سورة البقرة آية رقم 255) (Sura Al Baqara 2:255)

| | |
|--|--|
| سُورَةُ الْإِخْلَاصِ (مَرَّةً وَاحِدَةً) | سُورَةُ الْإِخْلَاصِ (مَرَّةً وَاحِدَةً) |
| سُورَةُ الْفَلَقِ (مَرَّةً وَاحِدَةً) | سُورَةُ الْفَلَقِ (مَرَّةً وَاحِدَةً) |
| سُورَةُ النَّاسِ (مَرَّةً وَاحِدَةً) | سُورَةُ النَّاسِ (مَرَّةً وَاحِدَةً) |

تَقْرَأُ سُورَةَ الْإِخْلَاصِ وَالْمُعَوِّذَتَيْنِ بَعْدَ صَلَاةِ الْفَجْرِ وَالْمَغْرِبِ (3 مَرَّاتٍ) Recite the above three Suras 3 times after Fajr & Maghrib

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku, Wa Lahul Hamdu
yuhyee wa yumeetu Wa Huwa 'Ala Kulli Shay'in Qadir.

(None has the right to be worshipped except Allah, alone, without any partner, to Him belongs all sovereignty and praise
He gives life and He brings about death and He is over all things omnipotent).

يقال بعد صلاة الفجر وصلاة المغرب (10 مرات) Repeat 10 times after Fajr & Maghrib



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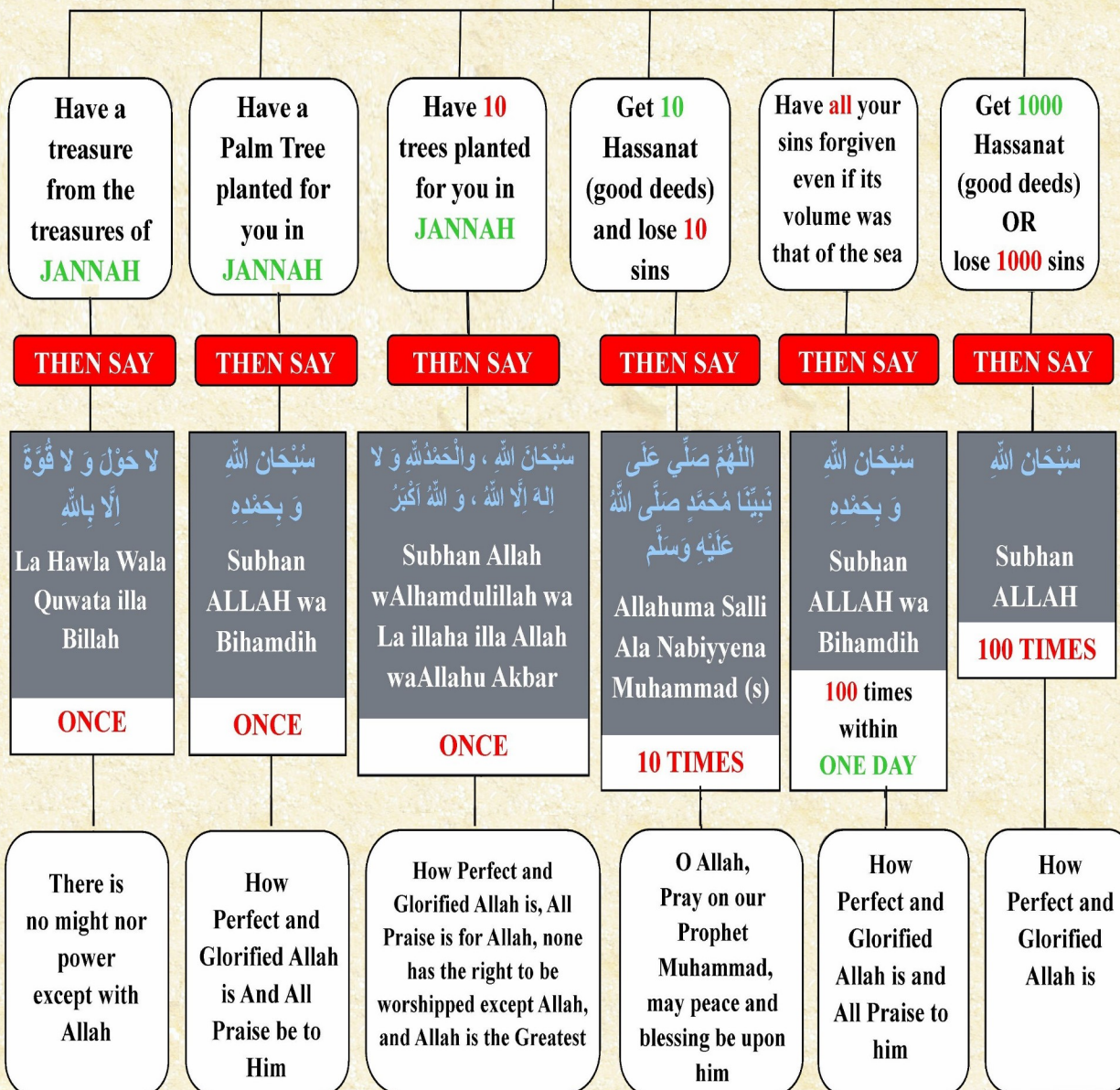
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Remembering Allah

"I am with my servant as long as he remembers Me"

If You Want To...



STORIES OF THE SAHABA

Khalifa Umar Ibn Khuttab.



One particularly interesting story occurred during the reign of Khalifa Umar Ibn Khuttab. Unlike other leaders, Khalifa Umar would walk around the city at night to see if everything and everyone was fine. He would try to solve problems if made aware of anything not right. One night, he went in disguise as not to be recognized by the citizens. He was accompanied by his good friend, Ibn Abbas. As they made their way to all parts of the city, they finally reached a neighborhood where very poor people lived. When he was walking by a very small house, he heard a mother telling her daughter to add water to the milk that they were going to sell so that they would have a greater quantity of milk. The daughter told her mother that although they did that prior to becoming Muslims, now that they were Muslim, they could no longer practice deceitful business dealings. The mother again insisted that her daughter add water to the milk. The daughter replied, "No. The Khalifa said that we should not practice deceitful acts."

The mother said, "We are too poor. It is the only way we can earn enough money to provide for us. The Khalifa has forgotten us, and he won't know what we did."

The daughter said, "Such an income would not be lawful; as a Muslim I would not do anything whereby other Muslims are deceived."

The mother said, "But there is neither the Khalifa nor any of his officers here to see what we do."

Daughter, go to bed now and tomorrow I will myself mix the milk with water for you."

The daughter refused to take part in the plan of her mother. She said, "The Khalifa may or may not be here, but his order must be obeyed. You may escape the notice of the Khalifa and his officers, but how can we escape the notice of Allah and our own conscience?" She also said, "Omar cannot see us but the God Umar can see us." The daughter refused to take part in the plan of her mother.

Thereupon the mother remained quiet. The lamp was extinguished and the mother and the daughter went to sleep.

Having heard all of this, Khalifa Umar knew of the mother's plan. The next day, Khalifa Umar sent a man to buy milk from the woman. To his surprise, the milk didn't have any water added to it. The daughter knew right from wrong and was strong enough to hold her ground with her mother.

Khalifa Umar said to his friend, "The daughter stayed strong even when her mother wanted her to do something wrong. She deserves a reward. What reward should I give her?"

"She should be rewarded with some money," said Ibn Abbas.

Khalifa Umar said, "A daughter like her would be a great wife for my son. Someday she would make a good mother—strong, honest, and a great role-model. Because she is so good, she should be given the greatest gift in the nation, because everyone in the nation should learn how to be good like her."

The Khalifa sent for the young woman and her mother to come to his court. The mother shivered because she was afraid when she stood before the mighty ruler, but the young woman stood boldly and without fear.

Then, in front of everyone, Khalifa Umar told how he had overheard the mother and daughter talking about adding water to the milk, and how the daughter had done what was right, even when her mother told her not to.

Someone said that the mother should be punished, but the Khalifa said that usually he would, but he had forgiven her because her daughter was so good. Then he turned to the daughter and said, "Islam needs daughters like you and as a Khalifa of Islam, it is my job to reward you. I would like to reward you by having you as my daughter."

Then the Khalifa called his sons and said to them, "Here is a wonderful young woman who would make a great wife and mother. I don't know a better bride than this girl who is so good." Abdullah and Abdur Rahman, the oldest sons of the Khalifa, were already married. Asim, the third son wasn't married yet, and he offered to marry the young woman. When the young woman and her mother agreed, Asim married her and the milkmaid became the daughter-in-law of the Khalifa. From this union was born a daughter, Layla, who became in due course the mother of Omar bin Abdul Aziz, who became one of the most great and unique Khalifas.



Khalifa Omar Bin Abdul Aziz

Omar Bin Abdul Aziz was born in 682 A.C., in Medina, Saudi Arabia. During his childhood, he memorized the entire Quran. Omar was a direct dissident, on his mother's side, of the famous Amir ul-Momineen, Umar ibn Khattab (RA). He inherited



nany good traits and nanners from his great grandfather that also made him into one of the great Khalifas. When Omar Bin Abdul Aziz first became Khalifa, he made the following changes that strengthened the administration:

All taxes were abolished. People commented that there

was nothing in the treasury and most of the savings were used to help the poor and needy. He replied by saying, "...the state

treasury was not meant for the walls but the people, so why should they not be given?"

- Instead of taxes, he requested all the governors to encourage the citizens to practice agriculture.
- He dictated that if anybody had a piece of land which he/she did not cultivate for three years, the land was to be taken and given to somebody else who would cultivate, hence discouraging laziness.
- State officials were excluded from entering into any business.
- Unpaid labor was made illegal.
- Pasture lands and game reserves (which had been previously reserved for families of high ranks) were evenly distributed among the poor for the purpose of cultivation.
- He urged all officials to listen to the complaints of their citizens. In addition, he used to announce that if any subject had seen an officer mistreating the people, the officer should be reported to the leader and that subject would be given a reward ranging from 100 - 300 dirhams.
- He wrote to his prison guards not to handcuff any jailed person for it prevented him from performing Prayer. He also wrote to them "If your power over people were to lead you to treat the prisoners unjustly, then remember the Power of Allah over you."

Khalifa Omar's fruitful achievements led to the well-being of his society. When the time for the annual obligatory charity came, no one accepted it. Instead, it was sent to neighboring towns to raise other's standards of living. Everybody was able to assist his family without begging. This brought about jubilation among the people and loyalty towards their leader.

Omar also gave away all of his wealth for the betterment of society. In his possession, Omar owned only one thobe. His people realized this, when they noticed that he was always late for Friday prayers as a result of waiting for his one thobe to dry after washing it. Another example of this remarkable leader was shown in how careful he was in using state-owned supplies. In Omar's office he had two candles. If he wanted to write state affairs, he would use the candle that belonged to the state. However, if he wanted to write his own personal letters, he would use the candle which had been bought from his own money.

Following the example of the Prophet (S), Omar bin Abdul-Aziz sent out emissaries to China and Tibet, inviting their rulers to accept Islam. It was during the time of Omar bin Abdul Aziz that Islam took roots and was accepted by a large segment of the population of Persia and Egypt. Omar bin Abdul-Aziz was the first Khalifa to commission a translation of the Qur'an from Arabic into another language. Upon the request of the Raja (king) of Sindh (which the country is now called Pakistan), He had the Qur'an translated into the ancient Sindhi language and had it sent to the Raja (718 CE).

During Omar's leadership, faith flourished, as it had during the period of Umar ibn al Khattab (R). It is for these reasons that historians sometimes refer to Omar bin Abdul Aziz as Omar II. Omar bin Abdul Aziz was also the first Khalifa to attempt a serious reconciliation of political and religious differences among Muslims. Omar started in the Jumha Khutabs (Friday sermons) the following passage from the Quran to be

read instead: "God commands you to practice justice, enjoins you to help and assist your kin and He forbids obscenity, evil or oppression, so that you may remember Him." (Quran 16:90)

Khalifa Omar Bin Abdul Aziz delivered his last khutbah (sermon):

"O people. You were not created in vain, nor will you be left to yourselves. Rather, you will return to a place in which Allah, Subhannah wa Ta'ala, will descend in order to judge among you and distinguish between you."

Destitute and lost are those who forsake the all-encompassing mercy of Allah Ta'ala, and they will be excluded from Jannah, the borders of which are as wide as the heavens and the earth."

Don't you know that protection, tomorrow, will be limited to those who feared Allah (today), and to those who sold something ephemeral for something permanent, something small for something great, and fear for protection?"

Don't you realize that you are the descendants of those who have perished, that those who remain will take their place after you, and that this will continue until you are all returned to Allah Ta'ala?"

Every day you dispatch to Allah Ta'ala, at all times of the day, someone who has died, his term having come to an end; you bury him in a crack in the earth and then leave him without a pillow or a bed."

He has parted from his loved ones, severed his connections with the living, and taken up residence in the earth, whereupon he comes face to face with the accounting. His is mortgaged to his deeds. He needs his accomplishments, but not the material things he left on earth."

Therefore, fear Allah before death descends and its appointed times expire. I swear by Allah that I say those words to you knowing that I myself have committed more sins than any of you; I therefore ask Allah Subhannah wa Ta'ala for forgiveness and I repent."

Whenever we learn that one of you needs something, I try to satisfy his need to the extent that I am able. Whenever I can provide satisfaction to one of you out of my possessions, I seek to treat him as my equal and my relative, so that my life and his life are of equal value."

I swear by Allah that I had wanted something else, namely, affluence, then it would have been easy for me to utter the word, aware as I am of the means for obtaining this."

But Allah Ta'aala has issued in an eloquent Book and a just example (The Sunnah) by means of which He guides us to obedience."

He (Omar Ibn Abdul Aziz) lifted up the edge of his robe and began to sob, causing the people around him to break into tears. Then he stepped down and never stepped again on the stand till he passed away. Omar's leadership cannot be compared to any other person's - it was so unique. Different leaders reigned before and after him but none could break his record of the magnificent changed he made. He died in the year 719 CE, after ruling for only two years and five months. His subjects mourned in great pain, saying that they would never have a leader like Omar bin Abdul-Aziz.



QURAN AND SCIENCE

The Noble Quran is filled with scientific statements and explanations that describe how Almighty Allah (SWT) describes how He created things on earth and in the Universe. Subhanallah, all of these scientific statements are in perfect agreement with our modern-day scientific discoveries. Allah Almighty Said:

"We will soon show them Our signs in the Universe and within themselves, until it becomes quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?" (Quran 41:53)"

The 20th century was full of discoveries regarding the celestial phenomena in the universe. Yet Muslims had all of this glorious knowledge and information at their fingertips. The following article will relate a few of the great number of scientific explanations that exist in the Holy Quran.

BLACK HOLES



One of these entities, which has only recently been encountered, is the Black Hole. Black Holes are formed when a star, which has consumed all its fuel, collapses in on itself and turns into a black hole with infinite density and zero volume with an immensely powerful magnetic field. We are unable to see black holes even with the most powerful telescope, because their gravitational pull is so strong that light is unable to

escape from them. However, such a collapsed star can be perceived by means of the effect it has on the surrounding area. Black holes reveal themselves indirectly, by the tremendous suction which their gravitational force exerts on other heavenly bodies. As well as depictions of the Day of Judgement, the verse below may also be pointing to this scientific discovery about black holes:

When the stars are extinguished. (Qur'an, 77:8)

Moreover, stars of great mass also cause warps to be perceived in space. Black holes, however, do not just cause warps in space but also tear holes in it. That is why these collapsed stars are known as black holes. This fact may be referred to in the verse about stars, and this is another important item of information demonstrating that the Qur'an is the word of Allah:

[I swear] by Heaven and the Tariq! And what will convey to you what the Tariq is? The Star Piercing [the darkness]! (Qur'an, 86:1-3)

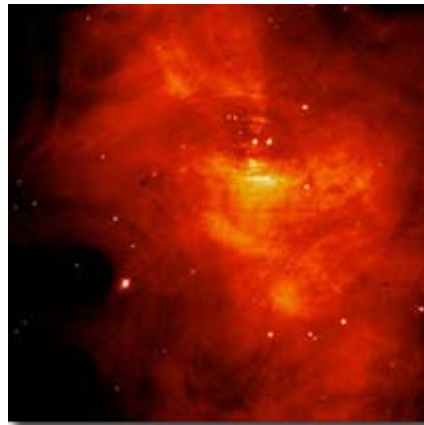
PULSARS: PULSATING STARS

[I swear] by Heaven and the Tariq! And what will convey to you what the Tariq is? The Star Piercing [the darkness]! (Qur'an, 86:1-3)

The word "Tariq," name of the Sura 86, comes from the root "tarq," whose basic meaning is that of striking hard enough to produce a sound, or hitting. Bearing in mind the word's possible meaning as "beating," "striking hard," our attention may be being drawn in this sura to an important scientific fact. Before analysing this information, let us look at the other words employed in the verse to describe these stars. The term "al-tariqi" in the above verse means a star that pierces the night, that pierces the darkness, born at night, piercing and moving on, beating, striking, or sharp

star. Furthermore, the term "wa" draws attention to the things being sworn on-the heaven and the Tariq.

Through research carried out by Jocelyn Bell Burnell, at Cambridge University in 1967, a regular radio signal was identified. Until that time, however, it was not known that that



there was a heavenly body that could be the source of regular pulse or beating rather like that of the heart. In 1967, however, astronomers stated that, as matter grows denser in the core as it revolves around its own axis, the star's magnetic field also grows stronger, and thus gives rise to a magnetic field at its poles 1 trillion times stronger than that of Earth. They realised

that a body revolving so fast and with such a powerful magnetic field emits rays consisting of very powerful radio waves in a conic form at every revolution. Shortly afterwards, it was also realised that the source of these signals is the rapid revolution of neutron stars. These newly discovered neutron stars are known as "pulsars." These stars, which turn into pulsars through supernova explosions, are of the greatest mass, and are the brightest and fastest moving bodies in the universe. Some pulsars revolve 600 times a second.

The word "pulsar" comes from the verb to pulse. According to the American Heritage Dictionary, the word means to pulsate, to beat. Encarta Dictionary defines it as to beat rhythmically, to move or throb with a strong regular rhythm. Again, according to the Encarta Dictionary, the word "pulsate," which comes from the same root, means to expand and contract with a strong regular beat. Following that discovery, it was realised that the phenomenon described in the Qur'an as "tariq," beating, bore a great similarity to the neutron stars known as pulsars.

Neutron stars form as the nuclei of super giant stars collapse. The highly compressed and dense matter, in the form of a rapidly revolving sphere, entraps and squeezes most of the star's weight and magnetic field. The powerful magnetic field created by these rapidly revolving neutron stars has been shown to cause the emission of powerful radio waves observable on Earth.

In the third verse of Surat at-Tariq the term "al-najmu al-thaaqibu," meaning piercing, moving on, or opening holes, indicates that Tariq is a bright star that pierces a hole in the darkness and moves on. The concept of the term "adraaka" in the expression "And what will convey to you what the Tariq is?" refers to comprehension. Pulsars, formed through the compression of stars several times the size of the Sun, are among those celestial bodies that are hard to comprehend. The question in the verse emphasizes how hard it is to comprehend this beating star. (Allah knows best.)

As discussed, the stars described as Tariq in the Qur'an bear a close similarity to the pulsars described in the 20th century, and may reveal to us another scientific miracle of the Qur'an.

THE STRUCTURAL DIFFERENCES BETWEEN THE SUN, THE MOON AND THE STARS

We built seven firm layers above you. We installed a blazing lamp. (Qur'an, 78:12-13)

As we know, the only source of light in the Solar System is the Sun. With advances in technology, astronomers discovered that the Moon was not a source of light but that it merely reflects the light reaching it from the Sun. The expression "lamp" in the above verse is a translation of the Arabic word "siraaj," which most perfectly describes the Sun, the source of light and heat.

In the Qur'an Allah employs different words when referring to such celestial bodies as the Moon, the Sun and the stars. This is how the differences between the structures of the Sun and Moon are expressed in the Qur'an:

Don't you see how He created seven heavens in layers, and placed the Moon as a light in them and made the sun a blazing lamp? (Qur'an, 71:15-16)

In the above verse, the word "light" is used for the Moon



("noor" in Arabic) and the word "lamp" for the Sun ("siraaj" in Arabic.) The word used for the Moon refers to a light-reflecting, bright, motionless body. The word used for the Sun refers to a celestial body which is always burning, a constant source of heat and light.

On the other hand, the word "star" comes from the Arabic root "najama," meaning "appearing, emerging, visible." As in the verse below, stars are also referred to by the word "thaaqib," which is used for that which shines and pierces the darkness with light: self-consuming and burning:

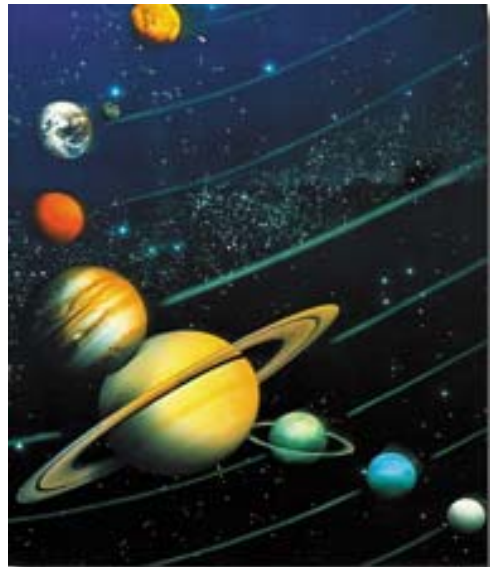
It is the star that pierces through darkness! (Qur'an, 86:3)

We now know that the Moon does not emit its own light but reflects that reaching it from the Sun. We also know that the Sun and stars do emit their own light. These facts were revealed in the Qur'an in an age when mankind simply did not have the means to make scientific discoveries of their own accord. It was an age when peoples' knowledge of celestial bodies was severely restricted, to say the least. This further emphasises the miraculous nature of the book of Islam.

ORBITS AND THE ROTATING UNIVERSE

One of the most important reasons for the great equilibrium in the universe is the fact that celestial bodies follow specific paths. Stars, planets

and satellites all rotate around their own axes and also rotate together with the system of which they are a part. The universe functions within a finely-tuned order, just like the wheels in a factory. All these celestial bodies follow the most finely calculated paths and orbits. For millions of years, each one has been moving in its own path in lawless harmony with all the others. The verse which reads "[I swear] by heaven with its



cyclical systems," (Qur'an, 86:11) indicates this truth. Naturally, at the time when the Qur'an was revealed, people had no telescopes with which to study bodies millions of kilometres away in space, advanced observation technology or our modern knowledge of physics and astronomy. It was therefore impossible to establish that space had **"its oscillating orbits,"** (Qur'an, 51:7) as described in the verse. The Qur'an however, revealed at that time, provided clear information concerning that fact. This is proof that this book is indeed Allah's word.

THE SUN'S TRAJECTORY

It is stressed in the Qur'an that the Sun and Moon follow specific trajectories:

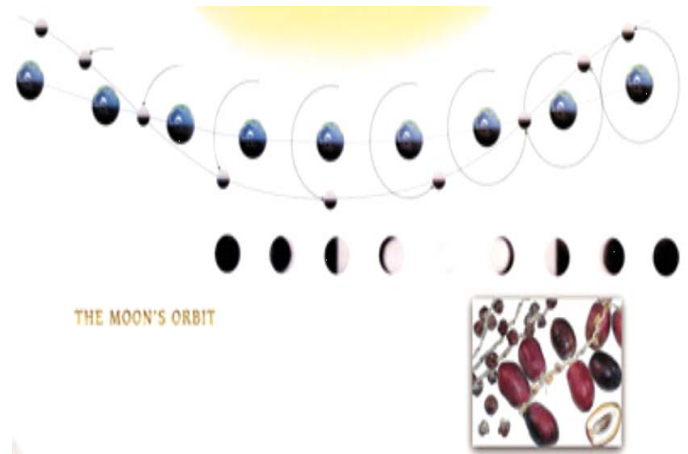
It is He Who created night and day and the Sun and Moon, each one swimming in a sphere. (Qur'an, 21:33)

The word "swim" in the above verse is expressed in Arabic by the word "sabaha" and is used to describe the movement of the Sun in space. The word means that the Sun does not move randomly through space but that it rotates around its axis and follows a course as it does so. The fact that the Sun is not fixed in position but rather follows a specific trajectory is also stated in another verse:

And the Sun runs to its resting place. That is the decree of the Almighty, the All-Knowing. (Qur'an, 36:38)

These facts set out in the Qur'an were only discovered by means of astronomical advances in our own time. According to astronomers' calculations, the Sun moves along a path known as the Solar Apex in the path of the star Vega at an incredible speed of 720,000 kmph (447,000 mph). In rough terms, this shows that the Sun traverses some 17.28 million km (10.74 million miles) a day. As well as the Sun itself, all the planets and satellites within its gravitational field also travel the same distance.

THE MOON'S ORBIT



And We have decreed set phases for the Moon, until it ends up looking like an old date branch. It is not for the Sun to overtake the Moon nor for the night to outstrip the day; each one is swimming in a sphere. (Qur'an, 36:39-40)

The Moon does not follow a regular orbit like the satellites of other planets. As it orbits the Earth, it sometimes moves behind it and sometimes in front. As it also moves with the Earth around the Sun, it actually follows a constant pattern resembling the letter "S" in space. This route, traced by the Moon in space, is described in the Qur'an as resembling an old date branch and does indeed resemble the twisted form of the date tree branch. Indeed, the word "urjoon" employed in the Qur'an refers to a thin and twisted date branch and is used to describe that part left after the fruit has been picked. The way that this branch is described as "old" is also most appropriate since old date branches are thinner and more twisted.

There is no doubt that it was impossible for anyone to have any knowledge about the orbit of the Moon 1,400 years ago. The way that this pattern, identified by modern technology and accumulated knowledge, was revealed in the Book is yet another scientific miracle of the Qur'an.

Muslims people have a huge treasure in their hands, the Holy Quran. This book not only describes the way a Muslim person should lead their life, but it also is full of complex explanations of the world that we live in. Constant reading of the Quran will enable a person to better understand this world and to become a closer servant to Allah (SWT).



COOK'S CORNER

Assalamu Alaikum Readers,

Before we head onto the Cook's Corner, I have to relate my thoughts that many of us, myself included, find when trying to



balance many duties in Ramadan. Time, Time, Time! Many of us try to incorporate school, work, children's activities, time to create meals for our families, and rewards for our worship. Creating a meal is the most time consuming of all tasks.

In the previous Ramadan's, I confess that I spent a large portion of the day preparing our evening meal. Efficiency & productivity in the

kitchen is a skill that can always be improved upon.

During Ramadan, however, it's more important than ever to maintain these qualities in order to spend less time in the kitchen and more time taking advantage of the opportunities for *ibadat(worship)* and good deeds. After fasting an entire day, everyone wants a little something special to eat. This left me little time to focus on the more important things during this blessed month of Ramadan, such as extra salat, reading of the Quran, or time for supplication.

Ramadan only comes once a year. We do not know if we will live to experience another Ramadan the next year. So, for this Ramadan I aim to do something different. Ramadan should not be about creating complicated, time-consuming and elaborate meals and dishes. It should be about concentrating our time and energy into what counts most!

In this edition of the Islamic Bulletin, I searched for recipes which would feed my family and yet would not create a time nuisance. Thus, I decided to come up with 4 recipes that could be completed in 1 hour. That's right, one hour! No stress or large amount of effort on my part. I hope you and your family enjoy them as much as we have.

The first recipe is a delicious cauliflower soup that tastes like it has been simmering on the stove for hours. It's easy to make and tastes absolutely delicious. Pair it off with some yummy bread at iftar time.

The second recipe is a flaky, crusty white fish fillet that bakes in almost no time at all. While the fish is baking, you can toss together a yummy spinach salad that is tangy with a hint of sweetness.

To round off this delicious meal is a delicious Moroccan mint tea. Soothing and refreshing, it is a perfect way to end the meal. All of these dishes can be completed in just 1 hour. Last but not least, pray to Allah (swt) to put blessings in all that you do. Your own efforts to plan and do things more efficiently will result in a more efficient kitchen during Ramadan, *insha'allah*.

Enjoy!

Cauliflower soup

1 onion, chopped
1 whole cauliflower, cut into pieces
2 carrots, chopped
Salt and pepper to taste

Place onion, carrots, and cauliflower into a large pot. Add water until all vegetables are covered. Add salt and pepper to taste. Place soup on medium heat until vegetables are tender. Add soup to a blender and mix until all vegetables are pureed. Pour into bowls and enjoy. (Serve with warm bread)

Fish

6 pieces white fish fillet, deboned, skin removed
1 cup white flour
1 cup milk
1 cup breadcrumbs
Salt and pepper to taste
½ teaspoon garlic powder
½ teaspoon paprika
1 teaspoon Italian seasoning
Grease a baking sheet with corn oil and preheat oven to 375 F

Place flour, milk, and bread crumbs into 3 separate bowls. In the bread crumb bowl, add the salt, pepper, garlic, paprika, and Italian seasoning. Drench each fillet in flour, then milk, and finally in the seasoned breadcrumbs. Repeat until all fish fillets are coated. Place fish fillets in oven and cook for 25 to 30 minutes or until fish is flaky.

Spinach Salad

3 tablespoons butter
1/2 cup pine nuts
5 cups spinach, torn into small pieces
1/2 cup dried cranberries
1 tablespoon poppy seeds
1/2 cup white sugar
1/4 teaspoon paprika
1/4 cup white vinegar
1/4 cup cider vinegar
1/2 cup vegetable oil

1. In a medium saucepan, melt butter over medium heat. Add pine nuts to butter and stir until lightly toasted. Remove from heat, and let cool.

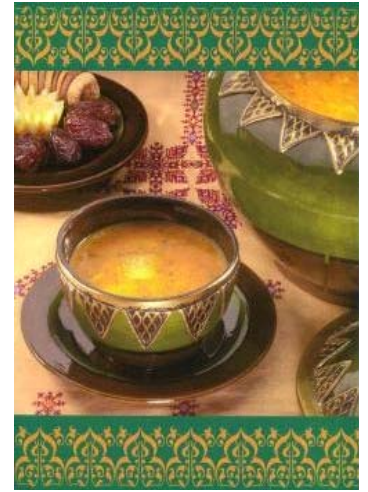
2. In a large bowl, combine the spinach with the toasted pine nuts and cranberries.

3. In a medium bowl, whisk together the poppy seeds, sugar, paprika, white vinegar, cider vinegar, and vegetable oil. Toss with spinach just before serving.

Moroccan Mint Tea

15 fresh mint leaves
4 to 5 tablespoons granulated sugar
5 bags black tea (5 serving loose tea)
Water

Boil 5 cups of water in a saucepan. While the water is boiling, put the mint and sugar. Using a large spoon, crush mint and sugar together. Add tea. Add boiling water, stir and allow tea to sit until desired strength.



sententious expressions, and in many places, especially where the majesty and attributes of God are described, sublime and magnificent; of which the reader cannot but observe several instances, though he must not imagine the translation comes up to the original, notwithstanding my endeavours to do it justice." — from "A Preliminary Discourse" by George Sale.

These attitudes again came into conflict with Jefferson's vision in 1788, when the states voted to ratify the United States Constitution. One of the matters at issue was the provision—now Article vi, Section 3—that "no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States." Some Anti-Federalists singled out and opposed this ban on religious discrimination by painting a hypothetical scenario in which a Muslim could become president. On the other side of the argument, despite their frequent opposition to Jefferson on other matters, the Federalists praised and drew on Jefferson's vision of religious tolerance in supporting uncircumscribed rights both to faith and to elected office for all citizens. As the historian Denise Spellberg shows in her examination of this dispute among delegates in North Carolina, in the course of these constitutional debates "Muslims became symbolically embroiled in the definition of what it meant to be American citizens."

It is intriguing to think that Jefferson's study of the Qur'an may have inoculated him—to a degree that today we can only surmise—against such popular prejudices about Islam, and it may have informed his conviction that Muslims, no less and no more than any other religious group, were entitled to all the legal rights his new nation could offer. And although Jefferson was an early and vocal proponent of going to war against the Barbary states over their attacks on us shipping, he never framed his arguments for doing so in religious terms, sticking firmly to a position of political principle. Far from reading the Qur'an to better understand the mindset of his adversaries, it is likely that his earlier knowledge of it confirmed his analysis that the roots of the Barbary conflict were economic, not religious.

Sale's *Koran* remained the best available English version of the Qur'an for another 150 years. Today, along with the original copy of Jefferson's Qur'an, the Library of Congress holds nearly one million printed items relating to Islam—a vast collection of knowledge for every new generation of lawmakers and citizens, with its roots in the law student's leather-bound volumes.

Article obtained from Saudi Aramco World.



Room 3B
By Fawzia El Tareb

SHYLY HE SITS ON THE FIRST DAY OF 3RD GRADE
QUIETLY I SIT IN THE BACK LISTENING
CLUMSILY SHE STUMBLES ON HIS NAME
NERVOUSLY HE LOOKS AROUND
POLITELY ON HER THIRD TRY HE CORRECTS HER
COLDLY SHE ASKS, "DO YOU HAVE A NICKNAME?"
UNCERTAINLY HE ANSWERS, "YOU CAN CALL ME EDDIE."
UNCARINGLY SHE RESPONDS, "OH, THAT'S BETTER."
MECHANICALLY SHE ORDERS,
"GO TO THE BACK FOR READING TUTORING."
HAPPILY I WAIT AND SMILE
CONFIDENTLY I PRONOUNCE, "EDUARDO"
PROUDLY HE BEGINS.

ANSWERS
Across: 2.Fatimah, 5.Ark, 7.Medina, 9.Maryam, 12.Fatima, 14.Musa, 16.Seven, 17.Adam, 19.Yunus, 20.Ali, 21.Ibrahim
Down: 1.Dawood, 3.Ten, 4.Benyamin, 6.Read, 8.Yaqub, 10.Zamzam, 11.Yaseen, 13. Injel, 15. Khadija, 18.Green

THE EXCELLENCE OF READING THE QURAN

The benefit of reciting the Quran are numerous, but the most important aspect is our relationship with Allah through His revelation.

Ramadan is the ideal time to get ourselves and the children to do it. We access the meaning of the Quran not by understanding by our intellect but by being moved by the beautiful aural recitation, which can penetrate our hearts when no logic or argument can.

Being able to recite it fluently, beautifully and correctly can enhance our faith especially during the month of Ramadan. The beauty of the vocal experience is not about mere sound we project, but the continuous trial we undertake to perfect Allah's revelation in our voices.



The prophet (SAW) said:

"Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection." (M)

"Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter." (T)

"It will be said to the companion of the Quran: Read and elevate (through the levels of the Paradise) and beautify your voice as you used to do when you were in dunya! For verily, your position in Paradise will be at the last verse you recite!" (Ab & T)

"The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward." (B & M)

"The best amongst you is the one who learns the Qur'an and teaches it." (B).

Do you want To Finish The Quran Every Month?






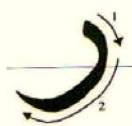



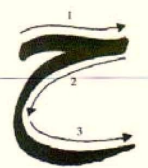

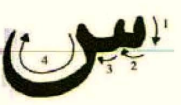













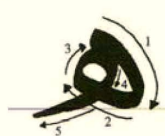
Spend few minutes after each prayer

Read 4.5 pages X 5 prayers a day X 30 days = 604 pages (Number of pages in the Qur'an)

If you are in a real hurry you can finish it once every two months by reading just 2 pages



How To Write The Letters Of The Arabic Alphabet

| | | | | |
|---|--|--|--|--|
| Jeem  | Tha  | Taa  | Baa  | Alif  |
| Ra  | Thal  | Dal  | Kha  | Ha  |
| Daad  | Saad  | Sheen  | Seen  | Zain  |
| Fa  | Ghayn  | Ayn  | Tha  | Ta  |
| Noon  | Meem  | Lam  | Kaf  | Qaf  |
|  | | Ya  | Wow  | Ha  |

Arabic alphabet and word list

There are twenty-eight letters in the Arabic alphabet. Remember, Arabic is read from right to left.

| Name Of Letter | Contextual forms | | | Sound | Pronunciation |
|----------------|------------------|--------|-----|-------|---|
| | Beginning | Middle | End | | |
| Alif | ا | ا | ا | A | As in 'father' or 'Amsterdam' |
| Baa | ب | ب | ب | B | As in 'bag' or 'bad' |
| Taa | ت | ت | ت | T | As in 'tag' or 'top' |
| Tha | ث | ث | ث | Th | As in 'north', 'teeth' or 'three' |
| Jeem | ج | ج | ج | J | As in 'jeans' or 'jelly' |
| Ha | ح | ح | ح | H | an 'h' sound made in your throat with a lot of air. Sharp H as in the name Hassan or 'Bach'. It's close to the same noise one makes when one breathes onto one's sunglasses for cleaning. |
| Kha | خ | خ | خ | Kh | Kh pronounced from the front of the throat like the j in Spanish. This is the <i>ch</i> sound in German <i>doch</i> or Scottish <i>loch</i> and similar to the Spanish <i>g</i> in <i>gente</i> . |
| Dal | د | د | د | D | As in 'dog' or 'dad' |
| Dhal | ذ | ذ | ذ | Dh | As 'th' in 'this', 'there' or 'this' |
| Ra | ر | ر | ر | R | As in 'rag' or 'roll'. (always roll r) |
| Zein | ز | ز | ز | Z | As in 'zoo' or 'zebra' |
| Seen | س | س | س | S | As in 'sun' or 'sight' |
| Sheen | ش | ش | ش | Sh | As in 'sheep' or 'shoes' |
| Sad | ص | ص | ص | S | A strong 's' as in 'song' or 'Sahara' (low and deep s). This is an emphatic s. To pronounce it, hold your tongue down in the bottom of your mouth and say <i>psalm</i> . |
| Dad | ض | ض | ض | DD | This is the emphatic <i>d</i> . To pronounce it, press your tongue down into the bottom of your mouth and say <i>dock</i> . A strong 'd' like the 'd' in 'don't' or 'Don' (deep and hard d) |
| Ta | ط | ط | ط | TT | A strong t like the 'tight' (deep and strong t). To pronounce it, press your tongue down in the bottom of your mouth and say <i>talk</i> . |
| Za | ظ | ظ | ظ | Th | To pronounce it, press your tongue down into the bottom of your mouth and say <i>the all</i> as a single word connecting the <i>th</i> sound and <i>all</i> . As th in 'thus'. |
| Ayn | ع | ع | ع | "A | This is hard to pronounce, so you can pronounce it as A in English. And is known as the <i>strangled vomit sound</i> |
| Ghayn | غ | غ | غ | Gh | If you can say the 'French' 'r' as in " <i>au revoir</i> " 'Paris' or <i>rue</i> , although it is generally written as <i>gh</i> when translated into English although this bears NO resemblance to English <i>gh</i> whatsoever. It is written as <i>gh</i> as to not confuse it with the regular <i>r</i> that Arabic also has. |
| Fa | ف | ف | ف | F | As in 'father' or 'fat' |
| Qaf | ق | ق | ق | Q | To make this sound, pronounce a <i>k</i> but generate it far back in your throat, almost as if you are going to gargle.. As in "Qatar" strong 'q' but a little sharper, from the back of your throat. |
| Kaf | ك | ك | ك | K | As in 'kitty' or 'kick' |
| Lam | ل | ل | ل | L | As in 'lemon' or 'lick' |
| Meen | م | م | م | M | As in 'mouse' or 'might' |
| Noon | ن | ن | ن | N | As in 'nose' or 'night' |
| Ha | ه | ه | ه | H | As in 'his' or 'hat' |
| Waw | و | و | و | w | As in w in 'wall' and oo 'school' (long vowel letter) or 'wish' |
| Ya | ي | ي | ي | y | As in y in 'yellow' and ee 'eel' as (long vowel letter) |

The *harakat*, which literally means "motions", are the short vowel marks for the vowel sounds: َ Fatha (a short line above the word)

This gives an 'a' sound pronounced as in 'sun'. ُ Damma This gives the 'u' sound pronounced as in 'soot'. ِ Kasra (a short line below the word) This gives the 'i' sound pronounced as in 'sit'.

The Basic Rules Of Tajweed (Hafs) Recitation

UNDERSTANDING THE LETTERS

There are over seventy rules of tajweed but below are some of the basic principles.

Makhraj- Origin

The 29 Arabic letters originate from 17 places in the mouth giving each letter a distinct sound. During recitation the sound of each letter must be pronounced clearly.

Sifat-Attributes

Each letter is pronounced in a particular way; some are soft or sharp with abrupt or soft endings.

Tanween-Nunation

When there is a double *fatha* (◌َ◌َ) or double *kasra* (◌ِ◌ِ), you add the 'n' sound to the letter.

Saakin-Vowel Omission

When you add a *Sukoon* (◌ْ) on a letter, it's called *Saakin*. For example,

Noon Saakin (نْ). An Arabic syllable can be open (ending with a vowel) or closed (ending with a consonant). Closed

syllables are denoted by *Sukkon* (◌ْ). So

Noon Saakin (نْ) is the letter *Noon* without a vowel ending.

Mushaddad-Gemination

A letter with a *Shadda* (◌ّ) on top is called *Mushaddad*. The consonant is doubled. Instead of writing the letter twice, Arabic places a W-shaped sign called *Shadda* (◌ّ), above it.

Huroofe Halaqi-Throat Letters

The following letters are called *huroofe halaqi* because they originate from the *halaq*(throat):

هـ ع غ خ

THE SOUNDS

Ikhfa

Ikhfa means to pronounce the letter with a light sound from the nose and is applied when any of the following letters

appear after a *noon saakin* (نْ) or

tanween (◌َ◌ِ◌ُ):

ت ث ج د ذ ز س ش
ص ض ط ظ ف ق ك

Ghunna When the letter noon has



a *shadda* (◌ّ) or a *meem* (م), it is pronounced through the nose.

Noon Saakin & Tanween

When there is a *noon saakin* (نْ) or *tanween* (◌َ◌ِ◌ُ) the following rules apply:

Izhar: If *hurrofe halaqi* appears after *noon saakin* or *tanween*, there is no nasal sound.

Idgham: If ي ر م ل و ن appear incorporated

with *noon saakin* (نْ) or *tanween* (◌َ◌ِ◌ُ) it is pronounced with a nasal sound.

Qalb: If the letter *Baa* (ب) appears after

the *noon saakin* (نْ) or *tanween* (◌َ◌ِ◌ُ), the letter *noon* (ن) is changed into *meem* (م) and is recited with a nasal sound.

Ikhafa: There is a light nasal sound when the following letters appear after the *noon*

saakin (نْ) and *tanween* (◌َ◌ِ◌ُ):

ت ث ج د ذ ز س ش
ص ض ط ظ ف ق ك



Meem Saakin

The following rules are applied

with *meem saakin* (مْ):

Izhar: If *hurrofe halaqi* appears after

meem saakin (مْ), there is no nasal sound, except for letters *baa* (ب) and

meem (م).

Idgham: If *meem saakin* (مْ) appears

after another *meem* (م) appear, they are incorporated. **Ikhfa:** When the letter *baa* (ب)

appears after *meem saakin* (مْ) there will be a slight nasal sound.

SPECIAL LETTERS

Ra



The letter *Ra* (ر) can be pronounced in a strong sounding 'full mouth' or in a light sounding 'empty mouth'.

Pronounced with full mouth when:

- Ra* (ر) has *fatha* (◌َ) or a *dhamma* (◌ُ)
- There is a *fatha* (◌َ) or a *dhamma* (◌ُ) before a *Ra saakin* (رْ)
- There is a *fatha* (◌َ) or a *dhamma* (◌ُ) and a *shadda* (◌ّ) on *Ra* (ر)

Pronounced with empty mouth when:

- Ra* (ر) has a *kasra* (◌ِ) below it
- There is a *kasra* (◌ِ) before a *Ra saakin* (رْ)
- There is a *kasra* (◌ِ) and a *shadda* (◌ّ) on *Ra* (ر)
- There is a *Yaa Saakin* (يْ) before a *Ra* (ر) and you decide to stop in the sentence

Laam



The letter *Laam* (ل) can also be pronounced with a full mouth or an empty mouth.

Full mouth: *fatha* (◌َ) or a *dhamma* (◌ُ)

appears before the word Allah (الله) The

laam (ل) in Allah (الله) is pronounced with a full mouth.

Empty mouth: *kasra* (◌ِ) appears before

the word Allah (الله). The *laam* (ل) in

Allah (الله) is pronounced with empty mouth.

Elongation (Maad)

The following vowels elongate the consonant that precedes them:

Alif Saakin (اْ) that has a *fatha* (◌َ) before it

Waaw Saakin (وْ) has a *dhamma* (◌ُ)

before it *Yaa Saakin* (يْ) has a *kasra* (◌ِ)

before it. *Waaw Saakin* (وْ) and *Yaa*

Saakin (اْ) has a *fatha* (◌َ) before it.

ISLAMIC DIETARY LAWS

PORK AND ITS HARMFUL EFFECTS

Pork-prohibited in Qur'an

The Qur'an prohibits the consumption of pork in no less than 4 different places. Quran 2:173, 5:3, 6:145 and 16:115.

He has only forbidden you carrion, blood and pork and what has been consecrated to other than Allah. But anyone who is forced to eat it-without desiring it or going to excess in it-commits no crime. Allah is Ever-Forgiving, Most Merciful. (Qur'an, 2:173)

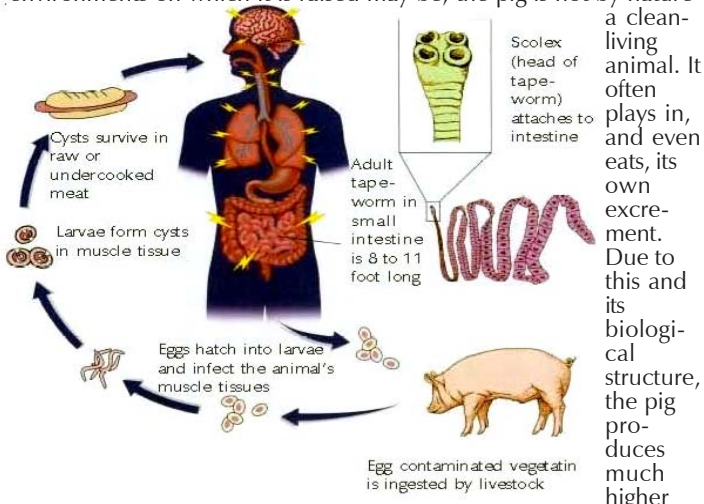
Pork prohibited in the Bible

The Bible prohibits the consumption of pork,

"You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you." Leviticus 11:7-8

Pork is also prohibited in the book of Deuteronomy,
"Thou shall not eat of the swine nor shall you touch its dead carcasses." Deuteronomy 14:8

Eating pork is harmful to health in a great many regards. This harm still persists today, despite all the precautions that are taken. First and foremost, no matter how clean the farms and environments on which it is raised may be, the pig is not by nature



levels of antibodies in its body than other animals. In addition, far higher levels of growth hormone are produced in the pig compared to those in other animals and human beings. Naturally, these high levels of antibodies and growth hormone pass across to and collect in the pig's muscle tissue. Pork meat also contains high levels of cholesterol and lipids. It has been scientifically proven that these significant amounts of antibodies, hormones, cholesterol and lipids in pork represent a serious threat to human health.

Eating of pork can cause no less than seventy different types of diseases. A person can have various Helminthes, like roundworm, pinworm, hookworm, etc. One of the most dangerous is Taenia Solium, which in a layman's terminology is called tapeworm. It harbours in the intestine and is very long. Its ova i.e. eggs, enter the blood stream and can reach almost all the organs of the body. If it enters the brain it can cause memory loss. If it enters the heart it can cause heart attack and if it enters the eye it can cause blindness. If it enters the liver it can cause liver damage. It can damage almost all the organs of the body.

Another dangerous helminthes is Taenia Tichurasis. A common misconception about pork is that if it is cooked well, these ova die. In a research project undertaken in America, it was found that out of 24 people suffering from Taenia tichurasis, 22 had cooked the pork very well. This indicates that the ovas present in the pork do not die under normal cooking temperature.

When exposed to excessive quantities of growth hormone as a result of a pork-based diet, the human body first puts on excessive weight and then suffers physical deformations.

Islam has prohibited blood of any type. A chemical analysis of blood shows that it contains an abundance of uric acid,

a chemical substance which can be injurious to human health. 98% of the body's uric acid is extracted from the blood by the kidneys and removed through urination. Medical science finds that there is a risk for various diseases the pig is found to be a host for many parasites and potential diseases. It is important to note that the pig's biochemistry excretes only 2% of its total uric acid content, the remaining 98% remains as an integral part of the body.

Plus as everyone knows that swine (pig) eats its own excretion, which means that of all the uric acid and the other waste products excreted, most of it goes back inside again.

Read The Labels

The law requires that food manufacturers provide ingredient information on the food labels. That makes our job easier. All we need is to read the labels carefully. To be sure, ingredient labels are not the most readable part of many food packages, and they may not always contain sufficient information to determine the *Halal* status of a product. But reading food ingredient labels is the first essential step in that direction. As you read the labels, especially look for the following ingredients.

Bakery and Cereal Products

Look for these in all bakery and cereal products: Gelatin, mono- and di-glycerides, animal shortening, whey. In cereals look for marshmallows. (They contain gelatin)

Fruits and Vegetables

Additives and preservatives may be added in the preparation of *processed and canned* fruits and vegetables. Look for: Gelatin, mono- and di-glyceride, cheeses, alcohol or wine.

Candies

Look for: Animal fat, gelatin, alcohol, whey, glycerol, glycerine, and marshmallows.

Meet The Suspects

Now that we have learned how to spot the suspect ingredients on a food label, here is more information that will help us decide whether these ingredients can be considered *Halal* or *non-Halal*.

Lard

Lard is a saturated fat obtained from swine (pigs), particularly from the abdominal cavity of the animal. Any food containing lard is completely Haram.

Mono- and di-glycerides

Mono-glyceride and di-glyceride are lipid (fat) molecules used as emulsifiers in shortening, bakery, and dairy products. These may be manufactured from vegetable oils, beef fat, **lard**, or marine oils. Therefore, Muslims should stick to labels saying vegetable or marine mono- and di-glycerides.

Shortening

Shortening is a blend of fat and/or oil. If the label simply says 'shortening', stay away from it; it may even be lard. When the label says 'vegetable shortening' without listing all the vegetable sources or adding, the words "pure" or "100%". Even 1% lard will make it 100% haram.

Enzymes

Enzymes are a protein substance found and formed in all living cells that bring about chemical reactions inside or outside of the body. Enzymes can be extracted from animal sources, calves and pigs. Vegetable enzymes are okay.

When In Doubt

Remember, you can always look for the symbols **K** or **U** which is *Halal* (but not on alcoholic items). Absolutely no pork and if unsure choose vegetable ingredients.

Why Bother?

In a way, the life of a Muslim revolves around the concept of *Halal*. He or she must earn income from *Halal* sources, be involved only in *Halal* transactions, and eat *Halal* food. In every walk of life, staying away from *Haram* is a lifelong struggle. It is obvious that Muslims should seek an education and training for their children that will well prepare them for this. Education of Muslim children can not be complete if it fails to inculcate in them a strong faith in the superiority of *Halal* practices.



KID'S CORNER



Across

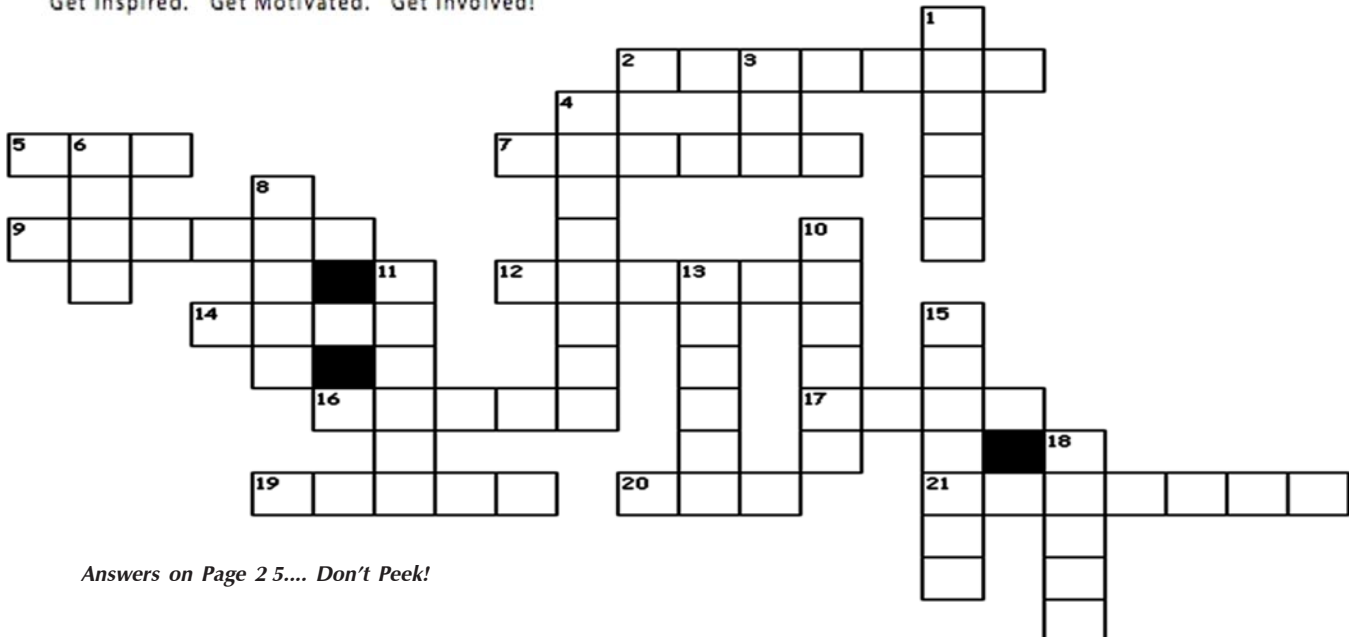
2. Who was Prophet Muhammed's youngest daughter?
5. What did Prophet Nuh make?
7. Where did Prophet Muhammed (SAW) pass away?
9. Who was Prophet Isa's mother?
12. What surah is the mother of the quran?
14. Which prophet was taken into the Pharoah's household?
16. How many ayahs does Surah Al Fatihah have?
17. Who was the first prophet?
19. Which Prophet was swallowed by the whale?
20. Who was Prophet Muhammed's cousin?
21. Which prophet had a dream that told him to kill his son?

Down

1. Which prophet could talk to the animals and jinns?
3. How many older brothers did Prophet Yusuf have?
4. What is Prophet Yusuf's youngest brother's name?
6. What was the first word revealed to Prophet Muhammed?
8. What was Prophet Yusuf's father (was a prophet) name?
10. Which water saved Hajar and baby Ismail?
11. What Surah is the heart of the Quran?
13. Which book was given to Prophet Isa?
15. Who was Prophet Muhammed's (S) first wife?
18. What was Prophet Muhammed's favorite color?

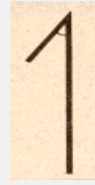


Get Inspired. Get Motivated. Get Involved!



Answers on Page 25.... Don't Peek!

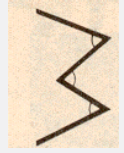
THE ORIGIN OF ARABIC NUMERALS



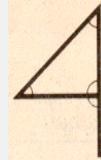
one angle



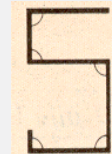
two angles



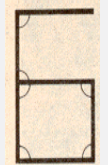
three angles



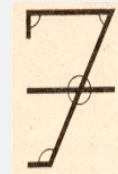
four angles



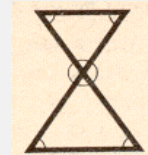
five angles



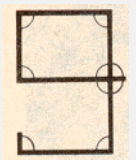
six angles



seven angles



eight angles



nine angles



(siffr, which gave the

French word "chiffre")

no angle

This chart shows the origin of Arabic numerals, which were defined according to the number of angles.



الأذکار بعد الصلاة

نماز کے بعد کے اذکار

أَسْتَغْفِرُ اللَّهَ

میں اللہ سے معافی چاہتا ہوں

أَسْتَغْفِرُ اللَّهَ

میں اللہ سے معافی چاہتا ہوں

أَسْتَغْفِرُ اللَّهَ

میں اللہ سے معافی چاہتا ہوں

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

اے اللہ تو ہی سلامتی والا ہے - اور سلامتی تجھ ہی سے آتی ہے تو بہت پاک ہے - اے عزت اور اکرام والے

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

کوئی عبادت کے لائق نہیں سوائے ایک اللہ کے - اسکا کوئی ساجے دار نہیں ہے - وہ ہی سارے جہاں کا مالک ہے -

اور اسی کے لئے تعریفیں ہیں اور وہ ہر چیز پر قدرت رکھتا ہے

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ.

کوئی طاقت اور قوت نہیں سوائے اللہ کے - اللہ کے سوائے کوئی عبادت کے لائق نہیں ہے - اور ہم اس کے سوا کسی کی

عبادت نہیں کرتے اور سارا فضل اور نعمتیں اسی کے لئے ہیں اور وہی ساری تعریفوں کے سزاوار ہے

لَا إِلَهَ إِلَّا اللَّهُ مَخْلَصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

اللہ کے سوا کوئی پرستش کے لائق نہیں ہے اگرچہ کافروں کو یہ بہت ناگوار لگتا ہے

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

اے اللہ! تیری عطا کو کوئی روک نہیں سکتا اور جسے تو محروم کر دے اسے کوئی دے نہیں سکتا - کوئی مال و

دولت کسی کو فائدہ نہیں پہنچا سکتے - اسلئے کے تجھ ہی سے تمام مال اور عزت ہے

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

اے اللہ! میری مدد فرما تیرے ذکر کرنے اور شکر ادا کرنے اور تیری عبادت بہترین طریقہ پر کرنے میں

اللَّهُ أَكْبَرُ

الْحَمْدُ لِلَّهِ

سُبْحَانَ اللَّهِ

(ساری پاکی اللہ کے لئے ہیں) 33 مرتبہ (ساری تعریفیں اللہ کے لئے ہیں) 33 مرتبہ (اللہ سب سے بڑا ہے) 34 مرتبہ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

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اور تمام تعریفیں اسی کے لئے ہیں اور وہ ہر چیز پر قدرت رکھتا ہے

سورة اخلاص پڑھے

سورة الإخلاص

ان تینوں سورتوں کو فجر اور مغرب کی نماز کے بعد تین تین مرتبہ پڑھے

سورة الفلق پڑھے

سورة الفلق

سورة الناس پڑھے

سورة الناس

آية الكرسي پڑھے سورة: بقرہ - آية 255

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

کوئی عبادت کے لائق نہیں سوائے ایک اللہ کے - اسکا کوئی ساجے دار نہیں ہے - وہ ہی سارے جہاں کا مالک ہے -

اور تمام تعریفیں اسی کے لئے ہیں وہ زندہ کرتا ہے اور وہی مارتا ہے اور وہ ہر چیز پر قدرت رکھتا ہے



To listen to the correct pronunciation go to:
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